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Religious Perfection :  
OR, A  
THIRD PART  
OF THE  
ENQUIRY  
AFTER  
HAPPINESS.

By the Author of  
*Practical Christianity.*

*Therefore leaving the Principles of the Do-  
ctrin of Christ, let us go on to Perfection,  
Heb. 6. 1.*

**The Third Editton.**

L O N D O N :

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T O

*Whitelocke Bulstrode,*

O F T H E

*Inner Temple, Esquire.*

**I** Here present You , my dear Friend, with a Discourse, wherein I labour to advance the great and true Ends of Life , the Glory of God, and the Perfection and Happiness of Man. I cannot, I confess, pretend to have come up to the Dignity of my Subject ; yet I have done what I could, and have attempted it with my utmost Force. I know You too well to imagine You fond of an Address of this publick nature : You love the real and solid Satisfactions, not the Pomp and Shew , those splendid Incum-  
A 2                      brances

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*The Epistle Dedicatory.*

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branches of Life : Your rational and vertuous Pleasures burn, like a gentle and chearful Flame, without Noife or Blaze. However, I cannot but be confident, that You'll pardon the Liberty which I here take, when I have told You, That the making the best Acknowledgment I could to One, who has given Me so many Proofs of a generous and passionate Friendship, was a Pleasure too great to be resisted. I am,

*Dear Sir,*

*Unfeignedly Yours,*

R. Lucas.



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T H E



## T H E

*Introduction.*

**B**Y what Steps I am advanc'd thus far in *my Enquiry after Happiness*, and what Connexion or Coherence there is, between *This* and two *other* Discourses already Publish'd on That Subject, is very obvious. In the *First*, I endeavour to remove those Objections which represent all Enquiries and Attempts after true Happiness in this Life, either as fantastick or unnecessary, or which is as bad, vain and to no purpose: And after I have asserted the *Value* and *Possibility* of Happiness, I do in general point out the true Reasons of our ill Success and Disappointment in Pursuit of it. In the *Second*, I state the true Notion of *Human Life*, insist upon the several kinds of it, and shew what Qualifications and Virtues the *Active* and *Contemplative* Life demand; and then consider how Life may be prolonged and improved. In *This Third*, I prosecute the same Design, which I had in the two Former; the promoting Human Happiness. For *Life*, *Perfection* and *Happiness* have a close and inseparable Dependence on one another. For as *Life*, which is the Rational Exercise  
and

and Employment of our Powers and Faculties, does naturally advance on, and terminate in *Perfection*; so *Perfection*, which is nothing else, but the Maturity of Human Virtue does naturally end in that Rest and Peace, that Tranquility, Serenity, and Joy of Mind, which we call *Happiness*. Now *Perfection* in an Abstracted and Metaphysical Notion of it, is a State that admits neither of Accession nor Diminution. But talking of it Practically, and in a manner accommodated to the Nature of things, the *Perfection* of Man consists in such Endowments and Attainments as Man is generally capable of in this Life. And because Man may be considered either in Relation to *This*, or to *another* World, therefore *Human Perfection* may, I think, naturally enough be divided into *Religious* and *Secular*. By *Secular*, I mean that which regards our Interest in this Life: By *Religious*, That which secures it in Eternity; the one more directly and immediately aims at the Favour of Man; the other at the Favour of God; the one pursues that Happiness, whatever it be, that is to be found in outward and worldly Advantages; the other, That which flows from Virtue and a good Conscience. 'Tis easy now to discern, which of these two kinds of *Perfection* is the more desirable; the one purifies and exalts our Nature, the other polishes and varnishes



nishes it, the one makes a compleat Gentleman, the other a true Christian; the Success of the one is precarious, that of the other certain; having no dependence on Time or Chance, the Humour or Fancy of Man; the Pleasure of the one is short and superficial; That of the other, Great and Lasting: The *World* admires the one, and *God* approves the other. To be thoroughly persuaded of *This*, is a good step towards true Wisdom, as being that, which will enable Man to steer the whole Course of Life aright. But while I prefer the one, I do not prescribe the Neglect or Contempt of the other; so far am I from it, that I am of Opinion, That Secular *Perfection* has very often some Influence upon our Spiritual State, as well as its use and advantage in Reference to our Temporal one: that the most admir'd Accomplishments of a Secular Life, are so far from being inconsistent with Religion, that they naturally spring from it, and thrive and flourish most when they are influenc'd and cultivated by it; and judging that it might be of some service to the World to inform and convince them of *This*, I had it sometimes in my Thoughts to have Treated here as well of Secular as Religious Perfection: But doubting how well this might suit with my Function, and how far the best Observations I could make on this Subject, might fall short of

of answering the Expectation of Men of worldly Parts and Experience, I laid aside the Design. Here then, I confine my Meditations wholly to *Religious Perfection*; I examine the Nature of it, both in General, and in Particular; not only stating the true Notion of it but also descending to the several Branches and Parts of it; I free it from those Mistakes and Disputes that perplex and encumber it; I lay down the Motives to it, and prescribe the Ways of obtaining it.

After this short Account of my Design; the next thing I am to do is, to prevent, if I can, those Prejudices which may either wholly frustrate, or at least very much hinder and diminish the success and influence of it. Some are apt to startle at the very mention of Perfection; they have entertain'd such humble Thoughts, not only of Human Nature, but as it seems, of Divine Grace too, and Evangelical Righteousness, that all talk of Perfection seems to them like the Preaching a New Gospel, and an obtruding upon the World a Fantastick Scheme of proud and pretending Morality. But this fear will soon vanish, when I tell such, that I discourse of the *Perfection of Men*, not *Angels*: And, that I treat *This*, not like a *Monk*, or a sublime and subtle *Schoolman*, but like one, who have been daily conversant with the Doubts and Scruples, with the Fears and Frailties of Human

man Nature, and departing Souls. I do not pretend to bless the World with the Discovery of *New Truths*. If at any time I place *Old* ones in a better Light; if I wipe off the Dust, which Dispute and Time, and the Corruption of Manners, has here and there scattered upon them, 'tis the utmost I aim at.

But how numerous, will some say, are the Controversies that have in every Age perplex'd this Subject? *Grace and Nature, Perfection and Sin, Merit, Supererogation, &c.* These are Themes that have exercised and embroil'd the Church of Christ, almost thro' all the several Ages of it down to this Day: And with how little Advantage to the Honour of Christianity, or the Interest of Virtue, have the brightest Parts, and the deepest Learning been here employ'd? To *This*, all I have to say, is, I write Practically, and consult the Interest of Souls, not *Parties*. I cannot but see, and that with Trouble and Regret, how much Christianity has in almost all times suffered by those Nice and Subtile, by those Obstinate and Passionate Disputes, with which Writers have even oppressed and stifled the most *Practical* Subjects; and do most earnestly desire to see the Spirit of *Polemical* Divinity cast out of the Church of Christ, and *That* of a *Practical* and *Experimental* one established in the Room of it. Though therefore, I have considered those  
Contro-

Controversies which concern my Subject, it was with no other Design, than to guard and fortify my Reader against the ill Influence of several Errors, with which they abound. I decline all useless Speculations, and labour wholly to restore Religion to its Native Strength and Beauty; so that I think this Objection will not touch me, who do not propose to write a *Learned*, but a *Useful* Book.

If any Man be apprehensive, that 'tis impossible to assert the Doctrine of *Perfection*, without looking a little too favourably towards *Pelagianism* or *Enthusiasm*, or something of this kind; I do here assure such a one, that I advance no *Perfection* that raises Men above the Use or Need of *Means*, or invites them to neglect the *Word*, *Prayer*, or *Sacraments*, or is rais'd on any other Foundation than the *Gospel* of *Christ*. I revive not *Pelagianism*, nor clash with *St. Austin*; I need not those Concessions which he makes *Cælestius* in the Close of his Book *de Perfectione Justitie*. I am persuaded that the strength of *Nature* is too slight a Foundation to build *Perfection* on: I contend for *Freedom* from no other Sin than *Actual*, *Voluntary*, and *Deliberate*: And let *Concupiscence*, or any unavoidable Distemper, or Disorder of our Nature, be what it will, all that I aim at here is, the *Reducing*, not *Extirpating* it. And finally, how earnestly soever I exhort to *Perfection*, I can  
very



very well content my self with St. *Austin's* Notion of it, namely, That it is nothing else, but a daily *Progres*s towards That pure and unspotted Holiness, which we shall attain to in another Life.

Thus, I think, I have sufficiently guarded this following Discourse against the Misapprehensions and Jealousies of all, who have any serious Concern for Religion, how much soever they may be swayed by some particular Opinions. But after all, I do not expect that it should meet with a very obliging Reception from a great Part of the World. Many there are, who will ever openly rally and ridicule all Attempts of this kind: And there are Others, who will secretly slight, and inwardly dispise them as the vain and fond Projects of well-meaning indeed, but very weak and unexperienced Mortals. But this moves me little; these Men are generally too much strangers to *Sincerity*, to be competent Judges of *Perfection*: Nor do I wonder, if the Corrupt and Vicious part of Mankind, be infected with as much Malice and Envy against extraordinary Goodness, as some are against Power and Greatness. The Consciouſness of much Baseness and Corruption in ones self, is apt to make one strive to bring down all Men to the same Level, and to believe that there is nothing of *Perfection* in the World, but only a Groundless

less or Hypocritical Pretension to it. This is an Opinion that ill Men greedily embrace, because it gives them some kind of Peace, Security, and Confidence ; whereas the contrary Opinion, as it would be apt to make them ashamed of their *Present* State, so would it make them fearful and apprehensive of their *Future* One. I write not therefore to such as these; nor can be much concerned what Censure they pass on a Design, against which they have an Inveterate and Obstinate Aversion.

The Method I observe in this Treatise is: In the *First Section*, I consider *Perfection* more generally: In the *Second*, The several Parts of it ; And in the *Last*, The *Obstacles* and *Impediments* of our attaining it. In the two *First Sections*, I always first fix and explain the *Notion* of that State of Virtue which I Discourse of. Next I proceed to the *Fruits* or *Advantages* of it ; and in the last place prescribe the *Method* by which it may be attained.



## S E C T. I.

*Of Religious Perfection in General.*

## C H A P. I.

*Perfection a Confirmed Habit of Holiness:  
This Notion conformable to Reason and  
Scripture. The Nature of an Habit  
consider'd, according to Four Properties  
of it.*

**M**OST Disputes and Controversies arise from False and Mistaken Notions of the Matter under Debate; And so I could shew it has happened here. Therefore to prevent Mistakes, and cut off all occasions of *Contention* (which serves only to defeat the Influence and Success of Practical Discourses) I think it necessary to begin here with a plain account *what* it is I mean by *Religious Perfection*.

*Religion* is nothing else but the purifying and refining Nature by Grace, the raising and exalting our Faculties and Capacities

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by Wisdom and Virtue. *Religious Perfection* therefore, is nothing else but the Moral Accomplishment of Human Nature ; such a Maturity of Virtue as Man in this Life is capable of ; *Conversion* begins, *Perfection* consummates the Habit of Righteousness : In the one, Religion is, as it were, in its Infancy ; in the other, in its Strength and Manhood ; so that *Perfection*, in short, is nothing else, but a ripe and settled *Habit* of true Holiness. According to this Notion of *Religious Perfection*, He is a *Perfect* Man whose *Mind* is pure and vigorous, and his *Body* tame and obsequious ; whose *Faith* is firm and steady, his *Love* ardent and exalted, and his *Hope* full of Assurance ; whose *Religion* has in it That Ardour and Constancy, and his *Soul* That Tranquility and Pleasure, which bespeaks him a Child of the *Light*, and of the *Day*, a *Partaker of the Divine Nature*, and raised above the Corruption which is in the *World* through *Lust*.

This account of *Religious Perfection*, is so natural and easy, that I fancy no Man will demand a *Proof* of it ; nor should I go about one, were it not to serve some *further* Ends than the meer Confirmation of it. It has manifestly the countenance both of *Reason* and *Scripture* ; And how contradictory soever some Ancient and Latter Schemes  
of

of *Perfection* seem to be, or really are, to one another; yet do they all agree in effect in what I have laid down. If we appeal to *Reason*, no Man can doubt, but that an *Habit* of Virtue has much more of Excellence and Merit in it, than single accidental *Acts*, or uncertain Fits and Passions; since an *Habit* is not only the source and spring of the noblest Actions, and the most elevated Passions, but it renders us more regular and steady, more uniform and constant in every thing that is good. As to good natural *Dispositions*, they have little of Strength, little of Perfection in them, till they be raised and improved into *Habits*. And for our *Natural Faculties*, they are nothing else, but the *Capacities* of Good or Evil; they are undetermined to the one or other, till they are fix'd and influenc'd by *Moral Principles*. It remains then, that Religious *Perfection* must consist in an *Habit* of Righteousness. And to prevent all impertinent Scruples and Cavils, I add a *Confirmed* and well established one.

That this is the Scripture Notion of *Perfection*, is manifest; *First*, From the use of this Word in Scripture. *Secondly*, From the Characters and Descriptions of the best and highest State which any ever actually attained, or to which we are invited and exhorted.

1. From the use of the Word: Wherever we find any mention of *Perfection* in *Scripture*, if we examin the place well, we shall find nothing more intended, than *Uprightness* and *Integrity*, an unblameable and unrepveable Life, a State well advanced in Knowledge and Virtue. Thus *Upright* and *Perfect* are used as terms equivalent, *Job* 1. *And that Man was perfect and upright, fearing God and eschewing evil*; and *Psalms* 37. 37. *Mark the perfect Man, and behold the upright Man, for the end of that Man is peace.* Thus again when God exhorts *Abraham* to *Perfection*, *Gen.* 17. 1. *I am the Almighty God; walk before me and be thou perfect*, all that he exhorts him to, is a steady *Obedience* to all his *Commandments*, proceeding from a lively *Fear* of, and *Faith* in him; and this is the general use of this word *Perfect*, throughout the *Old Testament*, namely to signify a sincere and just Man, that feareth God, and escheweth Evil, and is well fix'd and establish'd in his Duty. In the *New Testament*, *Perfection* signifies the same thing which it does in the *Old*; that is, Universal *Righteousness*, and *Strength*, and *Growth* in it. Thus the *Perfect Man*, *2 Tim.* 3. 17. is one who is *thoroughly furnished to every good work*. Thus *St. Paul* tells us, *Colos.* 4. 12. that *Epaphras laboured fervently in prayers for the Colossians,*  
that



that they might stand perfect and compleat in all the will of God. In James 1. 4. the Perfect Man is one, Who is entire, lacking nothing, i. e. one who is advanced to a Maturity of Virtue thro' Patience and Experience, and is fortified and established in Faith, Love, and Hope. In this sense of the word Perfect, St. Peter prays for those to whom he writes his Epistle, 1 Pet. 5. 10. But the God of all grace, who called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. When St. Paul exhorts the Hebrews to go on to Perfection, Heb. 6. he means nothing by it, but that state of Manhood which consists in a well settled Habit of Wisdom and Goodness. This is plain, first from ver. 11, 12. of this Chapter, where he himself more fully explains his own meaning; and we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promise. Next from the latter end of the 5th Chapter; where we discern what gave occasion to his Exhortation; there distinguishing Christians into two Classes, Babes and Strong Men, i. e. Perfect and Imperfect, he describes Both at large thus: For when for the time ye ought to be teachers, ye

have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat; for every one that useth milk is unskilful in the word of righteousness; for he is a babe; but strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. And though here the Apostle seems more immediately to regard the Perfection of Knowledge, yet the Perfection of Righteousness must never, in the Language of the Scripture, be separated from it. Much the same Remark must I add concerning the Integrity of Righteousness, and the Christians Progress or Advance in it. Though the Scripture, when it speaks of Perfection, doth sometimes more directly refer to the one, and sometimes to the other; yet we must ever suppose that they do mutually imply and include one another; since otherwise the Notion of Perfection would be extreamly maimed and incomplete. I'll insist therefore no longer on the use of the Words *Perfect* and *Perfection* in Scripture: But as a further Proof that my Notion of Perfection is truly Scriptural, I will shew,

2. That the utmost Height, to which the Scripture exhorts us, is nothing more than a steady Habit of Holiness; that the  
bright-



brightest *Characters* it gives of the *Perfect Man*, the loveliest *Descriptions* it makes us of the *Perfectest State*, are all made up of the *Natural* and confessed *Properties* of a *Ripe Habit*. There is no Controversy that I know of, about the *nature* of a *Habit*, every Man's Experience instructs him in the whole Philosophy of it; We are all agreed that it is a kind of *Second Nature*, that it makes us exert our selves with Desire and Earnestness, with Satisfaction and Pleasure; that it renders us fix'd in our Choice, and constant in our Actions, and almost as averse to those things which are repugnant to it, as we are to those which are distasteful and disagreeable to our Nature. And that, in a word, it so entirely and absolutely possesses the Man, that the Power of it is not to be resisted, nor the Empire of it to be shaken off; nor can it be removed and extirpated without the greatest Labour and Difficulty imaginable. All this is a confessed and almost palpable Truth in *Habits of Sin*: And there is no reason why we should not ascribe the same Force and Efficacy to *Habits of Virtue*; especially if we consider that the strength, easiness, and pleasure which belong *naturally* to these *Habits*, receive no small *Accession* from the *Supernatural* Energy and Vigour of the *Holy Spirit*. I will therefore in few words shew how that

*State of Righteousness* which the *Scripture* invites us to, as our *Perfection*, directly answers this account I have given of an *Habit*.

Is *Habit* in general a second *Nature*? This *State of Righteousness* is in *Scripture* called *the New Man*, Ephes. 4. 24. *the New Creature*, 2 Cor. 5. 17. *the Divine Nature*, 2 Pet. 1. 4. Does it consequently *Rule* and *Govern* Man? Hear how St. Paul expresses this *Power of the Habit of Holiness* in himself, Gal. 2. 20. *I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.* This is a constant Effect of *Habits*, and is equally discernable in *Those of Vice* and *Virtue*, that they *sway* and *govern* the *Man* they possess; Rom. 6. 16. *Know ye not that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*

Shall I go on to a more distinct and particular Consideration of the Properties of an *Habit*? The first is, a great *Aversion* for those things which are *contrary* to it, or obstruct us in the Exercise of it. And this is directly the Disposition of the *Perfect Man* towards *Temptations* and *Sins*; he is

now

now ashamed of those things which before he gloried in; he is filled with an Holy Indignation against those things which before he took Pleasure in; and what before he courted with Fondness and Passion, he now shuns with Fear and Vigilance. In brief, the *Scripture* describes such an one as possessed with an utter Hatred and Abhorrence of every Evil way, and as an irreconcilable Enemy to every thing that is an Enemy to his Virtue and his God. Thus *Psal. 119. 163. I hate and abhor lying, but thy law do I love; and verse 128. Therefore I esteem all thy precepts concerning all things to be right, and I hate every false way.* And this is a Genuine and Natural Effect of Integrity or Uprightness of Heart; whence 'tis the Observation of our Saviour, *Matth. 6. 24. No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.* And indeed every where a Hatred, a perfect Hatred of Evil, is accounted as a necessary Consequence of the Love of God; *Psal. 37. 10. Ye that love the Lord, hate Evil:* And therefore the Psalmist resolves to practise himself what he prescribes to others; *Psal. 101. 2, 3 I will behave my self wisely in a perfect way: O when wilt thou come unto me? I will walk within my house with a perfect heart: I will set no wicked*

*wicked thing before mine eyes : I hate the work of them that turn aside, it shall not cleave to me. And how can this be otherwise ? The Love of God must necessarily imply an Abhorrence of Evil ; and that Habit which confirms and increases the one, must confirm and increase the other too.*

2. The *Next* Property of an *Habit* is, That the *Actions* which flow from it are (if we meet not with violent opposition) performed with *Ease* and *Pleasure* : What is *Natural*, is pleasant and easy, and *Habit* is a *Second Nature*. When the love of *Virtue*, and the hatred of *Vice* have once rooted themselves in the *Soul*, what can be more natural than to follow after the one, and shun the other ? Since this is no more than embracing and enjoying what we love, and turning our backs on what we detest. This therefore is one constant *Character* of *Perfection* in *Scripture* : *Delight* and *Pleasure* are every where said to accompany the *Practice* of *Virtue*, when it is once grown up to *Strength* and *Maturity* : *The ways of wisdom are ways of pleasantness, and all her paths are peace, Prov. 3. 17. Perfect love casteth out fear, 1 Joh. 4. 18. And to him that loves, the commandments of God are not grievous, 1 Joh. 5. 3. Hence it is, that the good Man's delight is in the Law of the Lord, and that he*  
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*meditates therein day and night, Psal. 1. 2. Nor does he delight less in Action than Meditation, but grows in Grace as much as Knowledge; and abounds daily more and more in Good Works, as he increases in the Comfort of the Holy Ghost. Consonant to this Property of Perfection it is, that in Psalm 19. and 119. and elsewhere frequently, we hear the Psalmist expressing a kind of inconceivable Joy and Transport in the Meditation and Practice of the Commands of God. So the first Christians, who spent their Lives in Devotion, Faith, and Charity, are said, Acts 2. 46. to have eaten their meat with gladness and singleness of heart. And 'tis a delightful Description we have of the Apostles, 2 Cor. 6. 10. as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.*

3. *Vigor and Activity, or much Earnestness and Application of Mind, is a Third Property of an Habit. 'Tis impossible not to be intent upon those things for which we have even an Habitual Passion, if this Expression may be allowed me; an Inclination which has gathered Strength and Authority from Custom, will exert it self with some warmth and briskness. Now certainly there is nothing more frequently required of, or attributed to the Perfect Man*  
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in *Scripture*, than *Zeal* and *Fervency* of Spirit in the ways of God; and no wonder; for when Actions flow at once from Principles and Custom; when they spring from Love, and are attended by Pleasure, and are incited and quicken'd by Faith and Hope too; how can it be, but that we should repeat 'em with some Eagerness, and feel an Holy Impatience as often as we are hinder'd or disappointed? And as the nature of the thing shews, that thus it ought to be, so are there innumerable Instances in the *Old Testament* and the *New*, which make it evident that thus it was. Shall I mention the Example of our Lord, who went about doing good, *Acts* 10. 38.? Shall I propose the Labours and Travels of St. Paul? These Patterns it may be will be judged by some too bright and dazling a Light for us to look on, or at least too perfect for us to copy after; and yet St. John tells us, That he who says he abides in him, ought himself also so to walk, even as he walked, 1 John 2. 6. And we are exhorted to be followers of the Apostles, as they were of Christ. But if the Fervency of Christ and St. Paul seemed to have soar'd out of the reach of our Imitation, we have Inferior Instances enough, to prove the Zeal and Fruitfulness of Habitual Goodness. Thus David says of himself, *Psal.* 119. 10. With my

*my whole heart have I sought thee. And Josiah, 2 Kings 23. 25. is said to have turned to the Lord with all his soul, and with all his might. How fervent was Anna, who departed not from the Temple, but served God with fastings and prayers night and day, Luk. 2. 37.? How charitable Tabitha, who was full of good Works and Alms-deeds which she did, Acts 9. 36.? Where shall I place Cornelius? With what words shall I set out his Virtues? With what but those of the Holy Ghost, Acts 10. 2. He was a devout Man, and one that feared God with all his House, which gave much Alms to the People, and prayed to God alway. But peradventure some may imagine, that there is something singular and extraordinary in these Eminent Persons, which we must never hope to equal; but must be content to follow them at a vast Distance. Well, let this be so; What have we to say to whole Churches animated by the same Spirit of Zeal? What are we to think of the Churches of Macedonia, whose Charity St. Paul thus magnifies, 2 Cor. 8. 2, 3. In a great trial of affliction, the abundance of their joy and their deep poverty abounded to the riches of their liberality. For to their power I bear record, yea, and beyond their power, they were willing of themselves. And St. Paul declares himself persuaded of the Romans, that they*  
*were*



were full of goodness, filled with all knowledge; Rom. 15. 14. And of the Corinthians he testifies, *That they were enriched in every thing, and came behind in no gift,* 1 Cor. 1. 5. 6. *That they did abound in all things, in faith, in diligence, &c.* 2 Cor. 8. 7, I will stop here; 'tis in vain to heap up more Instances: I have said enough to shew, *That Vigor and Fervency in the Service of God, is no miraculous Gift, no extraordinary Prerogative of some peculiar Favourite of Heaven, but the natural and inseparable Property of a well-confirmed Habit of Holiness.*

Lastly; Is *Constancy and Steadiness* the Property of an *Habit*? It is an undoubted Property of *Perfection* too. In *Scripture* Good Men are every where represented as *standing fast in the faith; steadfast and unmoveable in the works of God; holding fast their Integrity*: In one word, as constantly following after Righteousness, and maintaining a good Conscience towards God and Man. And so Natural is This to one *Habitually* good, that St. John affirms of such a one, *that he cannot sin*; 1 Joh. 3. 9. *Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.* Accordingly, Job is said to have feared God, and eschewed evil; which must be understood

stood of the constant course of his Life. *Zachary and Elizabeth* are said to be *righteous, walking in all the Commandments of God blameless*, Luk. 1. 6. *Enoch, Noah, David*, and other excellent Persons, who are pronounc'd by God *Righteous, and Just, and Perfect*, are said in Scripture, *To walk with God, to serve him with a perfect Heart, with a full purpose of Heart to cleave to him, and the like.* And this is that *Constancy* which *Christians* are often exhorted to; *Watch ye, stand fast in the Faith, quit ye like Men, be strong*, 1 Cor. 16. 13. And of which the first Followers of our Lord left us such remarkable *Examples.* The *Disciples* are said to have been continually in the Temple  *blessing and praising God*, Luk. 24. And the first *Christians* are said to have continued *stedfastly in the Apostles Doctrine and fellowship, and in breaking of Bread, and in Prayers*, Acts 2. 42.

Thus I think I have sufficiently cleared my Notion of *Perfection* from Scripture: Nor need I multiply more Texts, to prove what I think no Man can doubt of, unless he mistake the main Design and End of the Gospel; which is to raise and exalt us to a steady *Habit of Holiness: The end of the Commandment*, saith St. Paul, 1 Tim. 1. 5. *is Charity out of a pure Heart, and of a good Conscience, and of Faith unfeigned.* This is  
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the utmost *Perfection* Man is capable of, to have his Mind enlightend, and his Heart purified ; and to be inform'd, acted, and influenc'd by Faith and Love, as by a vital Principle: And all this is essential to *Habitual Goodness*.

If any one desire *further* Light or Satisfaction in this Matter let him read the Eighth Chapter to the *Romans*, and he will soon acknowledge, that he there finds the substance of what I have hitherto advanced. *There*, though the *Word* it self be not found, the *Thing* called *Perfection* is described in all the Strength and Beauty, in all the Pleasure and Advantages of it : There the Disciple of *Jesus* is represented as one *who walks not after the Flesh, but after the Spirit* ; as one *whom the Law of the Spirit of Life in Christ Jesus has set free from the Law of Sin and Death* ; one who *ὁφειλοῦν*, does not mind or relish the things of the *Flesh*, but the things of the *Spirit* ; one in whom the *Spirit of Christ dwells* : He does not stand at the Door, and knock ; he does not make a transient visit ; but here he reigns, and rules, and inhabits : One finally, in whom the *Body is dead because of Sin, but the Spirit is Life because of Righteousness*. And the Result of all this is the Joy and Confidence, the Security and Transport that becomes the *Child of God*. *Ye have not received*

*ved the spirit of Bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba, Father. The Spirit it self beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint-heirs with Christ. And now 'tis no wonder, if the Perfect Man long for the revelation of the glory of the sons of God; if he cry out in Rapture, If God be for me, who can be against me? Who shall lay any thing to the charge of God's elect? Who shall separate me from the love of Christ? and so on. If any one would see the Perfect Man described in Fewer words, he needs but cast his eye on Rom. 6. 22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*

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## C H A P. II.

*This Notion of Perfection countenanc'd by all Parties, however different in their Expressions. Some short Reflections upon what the Pelagians, the Papists, the Quakers and the Mystical Writers, have said concerning Perfection.*

**A**fter I have shewed that this Notion of Perfection is warranted by Reason and Scripture; I see not why I should be very solicitous whether it do or do not clash  
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with the *Opinions* of Men. But the truth is, if we examine not so much the *Expressions* and *Words*, as the *Sense* and *Meaning* of all *Parties* about this Matter, we shall find them well enough *agreed* in it at the bottom. And 'tis no wonder, if (notwithstanding several incidental *Disputes*) they should yet agree in the *Main*: Since the Experience of Mankind does easily teach us *what* sort of *Perfection* Human Nature is capable of; and what can, or cannot actually be attained by Man. The *Pelagians* did not contend for an *Angelical Perfection*, nor St. *Austin* deny such a one as was truly *suitable* to Man: The one could not be so far a Stranger to *Human Nature*, as to exempt it in reality from those Errors and Defects which the best of men complain of, and labour against. Nor was St. *Austin* so little acquainted with the *Power of the Gospel*, and of the *Spirit*, as not to be well enough assured that Man might be *Habitually Good*; and that such were influenced and acted by a firm Faith, and a fervent Love, and well-grounded Hope. The *Dispute* between Them then, concerning *Perfection*, did not consist in *This*, Whether Men might be *Habitually good*? This was in reality *acknowledg'd* on *Both* sides: Nor, Whether the Best Men were subject to Defects? For *This* too *Both* sides



sides could not but be sensible of: But in these *two things* especially ; *First, What* was to be attributed to *Grace*, *what* to *Nature*? And this relates not to the *Definition* or *Essence* of *Perfection*, but to the *Source* and *Origine* of it. *Secondly*, Whether those *Irregular* Motions, *Defects*, and *Errors*, to which the best Men were subject, were to be accounted *Sins*, or not? Neither the one side nor the other then, as far as I can discern, did in truth mistake the Nature of *Human Perfection*: Each placed it in *Habitual* Righteousness; the one contended for no *more*, nor did the other contend for *less* in the *Perfect* Man. And when the *one* asserted him free from *Sin*, he did not assert him free from *Defects*: And while the *other* would not allow the best Man to be without *Sin*, they did not by *Sin* understand any thing else, but such *Disorders*, *Oppositions* to, or *Deviations* from the Law of *God*, as the *Pelagian* himself must needs own to be in the *Perfect* Man. The Dispute then was not *what* Man might or might not attain to: for Both sides agreed him capable of the same *Habitual* Righteousness; Both sides allowed him subject to the same *Frailties*: But *one* side would have these *Frailties* accounted *Sins*, and the *other* would not.

Numerous indeed have been the Con-

troverfies between the *Popifh* and *Reformed Churches*, about *Precept* and *Counsel*, *Mortal* and *Venial Sin*, the *Poffibility* of fulfilling the *Law of God*, the *Merit* of Good Works, and fuch like. But after all, if we enquire what that *Height of Virtue* is to which the beft of Men may arrive ; what thofe *Frailties* and *Infirmities* are, to which they are fubject ; 'twere I think eafy to fhew, that the Wife and Good are on all hands agreed about this. Nor does it much concern my prefent purpofe, in what fense, or on what account *Papifts* think fome Sins Venial, and *Proteftants* deny them to be fo ; fince neither the one nor the other exempt the *Perfect Man* from *Infirmities*, nor affert any other *Height* or *Perfection* than what confifts in a confummate and well-eftablifh'd *Habit* of Virtue. Some Men may and do talk very extravagantly ; but it is very hard to imagine that Sober and Pious Men fhould run in with them. Such, when they talk of *Fulfilling* the *Law of God*, and keeping his *Commandments*, muft furely underftand this of the *Law of God* in a *Gracious* and *Equitable* fense : And this is no more than what the *Scripture* afferts of every fincere *Chriftian*. When they talk of I know not what transcendent *Perfection* in *Monkery*, they muft furely mean nothing more, than that *Poverty*, *Chafteity*,  
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and Obedience, are *Heroick* Instances of Faith and Love, of Poverty of Spirit, and Purity of Heart; and that an *Ascetick* Discipline is the most compendious and effectual way to a consummate *Habit* of Righteousness. *Finally*, By the Distinction of *Precept* and *Counsel*, such can never intend surely more than This, That we are obliged to *some* things under pain of Damnation; to *others*, by the Hopes of greater Degrees of Glory: For 'tis not easy for me to comprehend, that any Man, whose Judgment is not enslav'd to the Dictates of his *Party*, should deny *either* of these *two* Truths.

1. That whatever is neither forbidden nor commanded by any Law of God, is *Indifferent*. 2. That no Man can do more than love the *Lord* his *God* with all his Heart, with all his Soul, and with all his Might, and his Neighbour as himself. I say, there is no Degree or Instance of *Obedience*, that is not comprized within the *Latitude* and *Perfection* of these Words. But whatever some of the *Church* of *Rome*, or it may be the greater part of it may think; This, 'tis plain was the Sense of the *Ancients*.

*St. Austin* (a) could never understand any Merit or Excellence in those things that were matter of Counsel, not Precept, unless

(a) *Quæcumque non jubentur, sed speciali consilio monentur, tum recte fiunt, cum referentur ad diligendum Deum, & proximum propter Deum, Aug. Ench. cap. 121.*

they flowed from, and had regard to the Love of God and our Neighbour. And *Cassian's* (b) *Excellent Monks* resolved all the value of such things to consist in their tendency to promote Apostolical Purity and Charity. And *Gregory Nazianzen* (c) thought it very extravagant, to pretend to be *Perfector* than the *Rule*, and *Exacter* than the *Law*.

(b) *Ac proinde ea quibusque statutas videmus, et tempora; et quæ sic observata sanctifi-*

*cant, ut omissa non polluant, Media esse manifestum est, ut puta Nuptias, agriculturam, divitias, solitudinis Remotionem, &c. Cassian. Colla. Patr. Talem igitur Definitionem supra Jejunii, &c. Nec in ipso spei nostræ terminum defigamus, sed ut per ipsum ad puritatem Cordis et Apostolicam Charitatem pervenire possimus; Ibid.*

(c) *Μηδὲ τὸ νόμος νομιμώτερος, μηδὲ λαμπρότερος τῷ φωτὸς, μηδὲ τὸ χαρόν, ἢ εὐδύτερος, μηδὲ τὸ ἐντολῆς ὑψηλότερος. Greg. Nazian.*

The *Quakers* have made much noise and stir about the Doctrine of *Perfection*, and have reflected very severely on others, as subverting the great Design of our Redemption (which is deliverance from Sin) and upholding the Kingdom of Darknes: But with what *Justice*, will easily appear when I have represented their *Sense*, which I will do very *Impartially*, and in as few and plain words as I can. Mr. *W. P.* (d) tells us, *That They are so far Infallible and Perfect, as they are led by the Spirit.* This is indeed true, but 'tis mere trifling: For This is an *Infallibility* and *Perfection* which no man denies, who believes in the *Holy Ghost*; since whoever follows *His* Guidance

(d) *A Key opening, &c.*

dance must be in the right, unless the *Holy Ghost* himself be in the wrong. He urges, 'tis true, a great number of *Scriptures* to shew (they are his own words) that a State of Perfection from Sin (though not in fulness of Wisdom and Glory) is attainable in this Life; But this is too dark and short a hint to infer the Sense of his Party from it.

Mr. Ed. Burroughs (e) is more full: We believe (saith he) that the Saints upon Earth may receive forgiveness of Sins, and may be perfectly freed from the Body of Sin and Death, and in Christ may be perfect and without Sin, and may have victory over all Temptations, by Faith in Jesus Christ. And we believe every Saint that is called of God, ought to press after Perfection, and to overcome the Devil, and all his Temptations upon Earth: And we believe they that faithfully wait for it, shall obtain it, and shall be presented without Sin in the Image of the Father; And such walk not after the Flesh, but after the Spirit, and are in Covenant with God, and their sins are blotted out, and remembered no more; for they cease to commit sin, being Born of the Seed of God. If by Sin here, he means, as he seems to do, Deliberate or Presumptuous Sin; I do not think any Establish'd Church, whether Protestant or Popish, Teaches otherwise, Mr. Barclay (f) goes very Methodically to work, and

(e) Principles of Truth, &c

(f) Apol. Theol. &c.



sets down the state of the Question ; *then* confutes *those* that differ from Him ; answers their Objections out of *Scripture* ; and *lastly*, establishe his own Doctrine. As to the *Perfection* which he asserts, he lets us know, That it is to be derived from the *Spirit of Christ* ; that it consists not in an Impossibility of Sinning, but a Possibility of not Sinning ; And that his *Perfect* Man is capable of daily Growth and Improvement. When to This I have added, that he speaks all along of *That* which we call *Wilful Sin*, as appears from his Description of *it* ; for he calls it, *Iniquity*, *Wickedness*, *Impurity*, the *Service of Satan*, and attributes such Effects to it as belong not at all to what we call *Sins of Infirmary* ; when, I say, *This* is added to render his Sense *clear*, I can readily subscribe to him : For, I know no such Doctrines in our *Church* as Those which he there opposes ; namely, that the *Regenerate* are to live in *Sin*, and that their *Good Works* are *Impure* and *Sinful*. But then, he either mistakes the Main Point in Debate, or prudently declines it : For the Question is not, Whether good Men may live in *Mortal* or *Wilful Sin*, but whether good Men are not subject to *Frailties* and *Infirmities*, which are indeed *Sins*, though not *imputable* under the Covenant of *Grace* ? Whether the *Quakers* are

are not in this Point *Pelagians*, I do not now enquire; because if they be, they are already considered. Two things there are in Mr. *Barclay's* state of the Question, which I cannot so well approve of; the *One* is, that he expresses himself so injudiciously about the growth and improvement of his *Perfect* Man, that he seems to forget the Difference the *Scriptures* make between *Babes* and full *Grown* Men in *Christ*, and to place Perfection so low in reference to *Positive* Righteousness, or Virtue, as if it consisted in *Negative* only, or ceasing from Sin. The *Other* is, That though he does not peremptorily affirm a State of *Impeccability* attainable in this Life, yet he seems inclined to *Believe* it, and imagines it countenanced by 1 *John* 3. 9. But he ought to have consider'd, That whatever *Impeccability* may be inferr'd from that *Text*, it is attributed, not to some extraordinary Persons, but to all whosoever they be that are Born of *God*; but this is out of my way. All that I am to observe upon the whole is, that These Men place *Perfection* especially in refraining from *Sin*: I advance *higher*, and place it in a well-settled *Habit* of Righteousness. And I believe they will be as little dissatisfied with me for this, as I am with them, for asserting the *Perfect* Man freed from Sin. For

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as Mr. *Barclay* expresses himself, I think he has in reality no Adversaries but *Antinomians* and *Ranters*.

As to That Perfection which is magnified by *Mystical* Writers, some of Them have only darken'd and obscured the plain sense of the *Gospel*, by figurative and unintelligible Terms. *Those* of them which write with more life and heat than other Men ordinarily do, recommend nothing but that *Holiness* which begins in the *Fear*, and is consummate in the *Love* of God; which enlightens the Mind, purifies the Heart, and fixes and unites Man to his sovereign Good, that is, *God*: And I am sure I shall not differ with *These*.

There are, I confess, almost innumerable sayings of the *Fathers* which sufficiently testify how little Friends they were to *Perfection*, in such a Notion of it as is too generally embraced in the Church of *Rome*. The *Primitive* Spirit breathed nothing but *Humility*: It was a professed Enemy to all self-confidence and Arrogance, to Supererogation and Merit; and it invited Men earnestly to reflect up the *sins* and *slips* of Life, and on that *Opposition* which the Law of the *Body* maintains against the Law of the *Mind*, in some degree or other, in the *Best* Men. This Consideration forced the *Bishop* of *Condomine* to that plain and honest

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*Confession, Itaque Justitia nostra, licet per Charitatis Infusionem sit vera, &c.* Though our Righteousness, because of that Love which the Spirit sheds abroad in our Hearts, be sincere and real, yet is it not absolute and consummate, because of the opposition of Concupiscence: So that it is an indispensable Duty of Christianity, to be perpetually bewailing the errors of Life: Wherefore we are oblig'd humbly to confess with St. Austin, That our Righteousness in this Life, consists rather in the pardon of our Sins, than in the perfection of our Virtues. All this is undoubtedly true, but concerns not me: I never dream of any man's passing the course of Life without Sin: Nor do I contend for such a Perfection as St. Austin calls *Absolute*, which will admit of no Increase, and is exempt from Defects and Errors. Though on the other hand, I confess, I cannot but think, some carry this matter too far; and while they labour to abate the *Pride* and *Confidence* of man, give too much encouragement to *Negligence* and *Presumption*. I cannot see how frequent Relapses into *Deliberate* Acts of Wickedness, can consist with a well settled and establish'd *Habit* of Goodness. The heat of Dispute in some, and a sort of *Implicite* Faith for their *Authority* in others, has produced many *unwary Expressions*, and I doubt very *unsound* and *pernicious Notions* about this matter.

CHAP.

## C H A P. III.

*Several Inferences deduc'd from the true Notion of Perfection. With a plain Method how Persons may judge of their present State. The difference between the extraordinary primitive Conversions, and those which may be expected in our Days, with a Remark about Infused Habits.*

**H**AVING in the *two former Chapters* fix'd the Notion of *Religious Perfection*, and prov'd it consonant to *Reason and Scripture*, and not so only, but also made it appear, that it is countenanced by the *Unanimous Consent of All*, who have ever handled this Subject. I have nothing now to do, but by way of *Inference* to represent the *Advantages* we may reap from it.

I. It is from hence plain, That *Perfection* must not be placed in *Fantastick Speculations* or *Voluntary Observances*, but in the solid and useful *Virtues* of the *Gospel*; in the *Works of Faith*, the *Labour of Love*, and the *Patience of Hope*; in the *Purity and Humility of a Child of Light*; in the *Constancy and Magnanimity* which becomes one who has brought the *Body* into subjection, and has set his *Affections* on things above. *This state of Perfection* is  
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well enough described by the Rule of St. Bennet. *Ergo his omnibus Humilitatis Gradibus ascensis, Monachus mox ad Charitatem, &c.* The Monk having passed through these several Stages of Humility or Mortification, will arrive at that Love of God which casteth out Fear; by which he will be enabled to perform all things with Ease and Pleasure, and, as it were, Naturally, which before he perform'd with Reluctancy and Dread; being now moved and acted, not by the terrors of Hell, but by a delight in Goodness, and the force of an excellent Habit: Both which, Christ by his Spirit vouchsafes to increase and exalt in his Servant now cleans'd and purg'd from all Sin and Vice.

2. This Notion of Perfection proves all Men to lie under an Obligation to it: For as All are capable of an Habit of Holiness, so is it the Duty of all to endeavour after it. If Perfection were indeed an Angelical State; if it did consist in an Exemption from all Defects and Infirmities, and in such an Elevation of Virtue, to which nothing can be added; then I confess, all Discourses of it, and much more all Attempts after it, would be vain and insolent too. If again, it did consist in some Heroick Pitch of Virtue, which should appear to have some thing so singular in it, as should make it look more like a Miracle than a Duty, it  
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were *then* to be expected but once in an Age from some Extraordinary Person, called to it by Peculiar Inspirations, and Extraordinary Gifts. But if *Christian Perfection* be, as I have proved, only a well confirmed Habit of Goodness, if it differ from *Sincerity* only, when *Sincerity* is in its Weakness and Infancy, not when grown up, then 'tis plain, that every *Christian* lies under an Obligation to it. Accordingly the Scripture exhorts All to perfect holiness in the fear of God, to go on to perfection, Heb. 6. and it assigns this as one great end of the institution of a standing Ministry in the Churches of Christ, namely, the perfecting the saints, the edifying the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the fulness of Christ, Ephes. 4. 12. 13. And hence it is, that we find the Apostles pursuing this great End, by their Prayers and Labours, earnestly contending and endeavouring to present all Christians Perfect before God, 1 Thess. 3. 10. Night and day praying exceedingly, that we might see your face and might perfect that which is lacking in your faith, Colos. 1, 28. Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus, see 1 Pet. 5. 10. Colos. 4. 13. Nay further,

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the *Scripture* frequently puts us in mind, that they are in a State of *Danger*, who do not *proceed* and *grow* in Grace, and press on towards *Perfection*. Now all this is very easily accountable, taking *Perfection* for a well settled *Habit* of Holiness; but on no other Notion of it.

3. This Account of *Perfection* removes *those Scruples* which are often started about the *Degrees* of Holiness and *Measures* of Duty, and are wont to disturb the Peace, clog the Vigour, and damp the Alacrity of many well-meaning and good People. Nay, many of acute Parts and good Learning, are often puzzled about this Matter: Some teaching, that Man is not bound to do his best; others on the quite contrary, that he is so far bound to it, that he is always oblig'd to *pursue* the most *Perfect Duty*, to *chuse* the most *Perfect Means*, and to exert the *utmost* of that *Strength*; and act according to the *utmost* of that *Capacity* with which God has endowed him. Now all these things, when we come to apply these *General Doctrines* to *Particular Instances*, and a vast variety of *Circumstances*, have so much *Latitude*, *Ambiguity*, and *Uncertainty* in them, that Men of *Tender Consciences*, and *Defective Understanding*, reap nothing from such high-flown *Indefinite Discourses*, but *Doubts* and *Scruples*.

*Scruples.* It requires a strong and penetrating Judgment to resolve what is the utmost *Extent* of our Power and Capacity; *What* the best Mean, and what the most perfect Duty, when many present themselves to us, and all variously circumstantiated. But now, as I have stated Matters, we are bound indeed to pursue and labour after *Growth* and *Improvement* in the Love of God, and Charity towards our Neighbour, in Purity, Humility, and the like. And this we shall certainly do, if we be *Sincere*; in other Matters we are left to our *Prudence*, and if the Error of our *Choice* proceed only from an Error in Judgment, not a *Corruption* in our *Hearts*, we are safe enough.

4. 'Tis very easy to discern now where we stand in reference to *Perfection*; how remote we are from it, or how near to it. For the nature of an *Habit* being plain and intelligible, the *Effects* and *Properties* of it, obvious to the Meanest Capacity, 'tis easy to determine upon an *Impartial Examination*, whether we be *Habitually* Good or not, or what *Approaches* we have made towards it. And because this is a Matter of no small *Importance*, and Men are generally backward enough to advance too far into such *Reflections* and *Applications*, as may breed any *Disturbance* to their *Peace*, or any

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*Diminution* of their good *Opinion* for themselves, tho' neither the one nor the other be too well grounded; I shall not think my time mis-spent, if I here take this task upon me; and endeavour by several *Particular* deductions, to lay every Man's *State* as plainly open to his *View* as I can.

1. Then, from the Notion I have given of *Perfection*, it appears, That if a Man's Life be very *Uneven*, Unconstant, and Contradictory to it self; if he be to day a *Saint*, and to morrow a *Sinner*; if he yield to day to the Motives of the *Gospel*, and Impulses of the *Spirit*, and to morrow to the Sollicitations of the *Flesh*, and Temptations of the *World*, he is far from being *Perfect*; so far, that there is not ground enough to conclude him *Sincere* or *Real*, tho' *Imperfect* Convert. The only certain proof of *Regeneration* is Victory; *he that is born of God, overcometh the World*, 1 Joh. 5. 4. *Faith*, tho' it be *True*, is not presently *Saving* and *Justifying* till it have subdued the *Will*, and captivated the Heart, *i. e.* till we begin to *Live* by *Faith*; which is evident from *That* Corn in the *Parable*, which tho' it shot up, yet had it not *Depth* of Earth, nor *Root* enough, and therefore was *withered* up, and brought forth *no* Fruit. Regret and Sorrow for Sin is an Excellent Passion, but till it has subdued our Corruption,



ons, chang'd our Affections, and purified our Hearts, 'tis not that *Saving Repentance* in the Apostle, 2 Cor. 7. 10. *Godly sorrow worketh Repentance, not to be repented of.* We may have sudden Heats and Passions for Virtue; but if they be too short liv'd to implant it in us, this is *not* that *Charity* or *Love* which animates and impregnates the New Creature mentioned, Gal. 5. 6. *Faith working by Love.* Lastly, we may have good Purposes, Intentions, nay, Resolutions; but if these prove too weak to obtain a *Conquest* over our *Corruptions*, if they prove too weak to resist the *Temptations* we were wont to fall by, 'tis plain that they are not such as can demonstrate us *Righteous*, or entitle us to a *Crown*, which is promised to him that *overcometh*. And here I cannot but remark, to how little purpose *Controversies* have been multiplied about the *Justification* of Man. 'Tis one thing for God to *justify* us, i. e. to *Pardon* our *Sins*, and account us *Righteous*, and his *Children*; and another for us to *know*, or be *assured* that he does so. If we enquire after the *former*, 'tis plain to me that no Man can be *accounted* *Righteous* by God, till he really *is* so: And when the Man is *Sanctified* throughout in Spirit, Soul, and Body; then is he certainly *Justified*, and not till then. And this I think is confessed by

by all except *Antinomians*; and whatever *Difference* there is amongst *Christians* in this Matter, it lies in the Forms and Variety of *Expression*. They that contend earnestly for the Necessity of *Good works*, do not, I suppose, imagine, that the *Works* are Holy, before the *Heart* is so; for as is the *Fountain*, such will be its *Streams*; as is the *Tree*, such will be its *Fruits*. What Absurdity then is there in admitting that Men are justified before they bring forth Good Works; if they cannot bring forth Good Works till they be Sanctified and Chang'd? On the other hand, they who contend so earnestly for *Justification* by *Faith* without *Works*, do not only suppose that the Man is thoroughly changed, by the *Infusion* of *Habitual Grace*, but also that this Grace as soon as it has opportunity, will exert and express it self in *good Works*: And they do readily acknowledge that the *Faith* which does *not* work by *Love*, is an *Historical Unanimated Faith*. And if so, how natural is it to comprise in that Holiness which *justifies*, not only the change of the *Heart*, but of the *Actions*? But here I think it is well worth the considering, whether that thorough *Change* in the *nature* of a *Sinner*, which is called *Holiness*, be now effected at *once*, and in a *moment*, and not rather *gradually* and in *time*? For this may

give some light to the Doctrine of *Justification*, and draw us off from Speculations and Theories, to more Useful and Practical Thoughts and Discourses about it. 'Tis true, in the *Primitive* times, when the Conviction of a Sinner was wrought by a dazzling Light, by surprising Miracles, by Exuberant Influxes of the *Spirit*, and the concurrence of many extraordinary things, *Sanctification* (as in the Goaler and his Family, Act. 16.) might be *begun* and *finished* in the *same* hour. But I doubt it is *rarely* so with us at *this* day; our Vices are not so suddenly subdued, nor our Virtues so suddenly implanted. Our Convictions in the beginning of Conversion, are seldom so full and clear as *Theirs*: And if we may judge by the *Effects*, 'tis but seldom that the Principle of a new Life is infus'd in the *same* Plenty and Power it appears to have been in *Them*. And if so, then these things will follow; 1. Though in the first *Plantation* of the Gospel Men being converted, as it were in a *Moment*, ingrafted by *Baptism* into *Christ*, and receiving the *Holy Ghost*, the *Earnest* of their *Justification* or Acceptance with God, and their future *Glory*: We may very well say of them, that they were not only *Justified*, but also *knew* themselves to be so, *before* they had brought forth any other *Fruit* of Righte-

Righteousness, than what was implied in the *dedication* of themselves to *Christ* by that solemn Rite of *Baptism*; but at *this* day, when Conversion is not effected in the same manner; when Faith and good Works do mutually cherish one another; when Righteousness is not brought forth into Victory, but by *long* labour and travel; I see not why *Faith* and *Good Works* may not be pronounced *jointly* and *antecedently* necessary to our *Justification*. 2. The Doctrine of *Infused Habits* has been much ridiculed and exposed, as absurd by some Men; and I must confess, if it be *Essential* to a *Habit*, to be acquired by length of time, and repetition of the same Acts, then an *Infus'd Habit* is a very *Odd Expression*: But why *God* cannot produce in us those strong Dispositions to Virtue in a *Moment*, which are *naturally* produced by *Time*; or why *we* may not ascribe as much efficacy to *Infus'd Grace*, as Philosophers are wont to do to *repeated Acts*, I cannot see? Nor can I see why such *Dispositions* when *Infus'd*, may not be called *Habits*, if they have all the *Properties* and *Effects* of an *Habit*. And that such excellent Dispositions were on a sudden wrought in the Minds of Christians in the beginning of Christianity, is too plain from the History of those times to need a proof. But whether such



changes are ordinarily effected so suddenly at *this* day, we have much reason to *doubt* ; nay, I think it appears from what I have said, there is sufficient reason to *deny* it. And ifso, the *Infusion* of *Habits* cannot be so properly insisted on *now* as *then* ; and we may be more subject to make *unwarrantable* Inferences from the Doctrin of *Infus'd Habits*, than *they* were in those bright and *Miraculous* days. 3. As our *Progress* to *Sanctification* must be *slower* than formerly, as it must be *longer* before the Grace that is infus'd so far, master our Corruption, and dilate and diffuse it self through our whole Nature, as that we may justly be denominated *Holy* and *Righteous* from the Prevalence of this Holy Principle : So by a necessary consequence, our *Justification* must commence *later*. But after all, I know not why we should be so inquisitive after the *time* of our *Justification* by God. The *Comfort* of a Christian does not result immediately from God's *Justifying* him, but from *his knowing* that he does so. And if this be the thing we are now searching after, namely, what rational *Assurance* we can have of our *Justification*, and when, as indeed it is ; then, though I do not pretend to determine, that Man *is* not, or *may* not be Justifi'd or accounted righteous by God, upon a thorough change of Mind or Soul, before



fore this change *discovers* it self in a Series of *Victories* over those *Temptations* by which he was led *Captive* before ; Yet I assert *First*, That the true and solid proof of the *Sanctification* of the *Heart*, is *Sanctity* of Life. *Next*, when I talk of *Victory*, I suppose Man *engag'd*, I suppose him *encountred* by *Temptations* and *Enemies* ; and then I affirm, that the *Faith* which is not strong enough to *Conquer*, is not strong enough to *Justify*. If any Man demand, May not that *Faith* which is *Foild* to *day*, *Conquer* to *morrow* ? I answer, I must leave this to *God* : I can pronounce nothing of the *Sincerity* of the *Heart*, but by the outward *Deportment* and *Success*. And if this be the proper way of judging of a Man's *Sincerity*, I am sure I may with much more confidence affirm, that nothing less than *Victory* can be a clear Argument of *Perfection*. My business therefore shall ever be to be *Holy*, and then I'm sure I shall be *Justified*. If I be *Holy*, *God* who cannot err will certainly *account* me so ; and if I *cease* to be so, *God* must *cease* to *account* me so. And this is all which I design by this long Paragraph : That is, to render Men more careful and diligent in making their *Calling* and *Election* sure, and to prevent *Presumption* and *groundless Confidence*. And that nothing that I have here *said* may be

perverted to a *contrary* purpose ; that no man from some passionate resolutions or sudden changes of his own Mind, may be tempted to conclude too *hastily* of his being *Justified*, as if the change wrought in him, were equal to that commonly effected in the *first* Converts of *Christianity* ; I think it not amiss to put such a one in mind, that even *These* were not Justified, unless they did *profess* *Christ* with the *Mouth* as well as *Believe* in him with the *Heart* ; and that this *publick* Profession of *Christianity* in *those* days, was equivalent to *many* Good Works in *These*.

2dly. He that feels in himself little or no Fervency of Spirit, little or no Hunger and Thirst after Righteousness, has reason to suspect, that his *Regularity* is little more than common *Decency* and *Civility*, and to doubt, lest his *Religion* be nothing else but *Custom* or common *Prudence*. I see not how so much *Indifference* and *Sluggishness* can consist with a firm *Belief* and *Expectation* of a *Crown*, with a sincere *Love* of *God* and *Righteousness*. But if we may suppose such a one restrained from Evil, and preserved in the way of Duty, after a sort, by the *Fear* of *God*, and a *Desire* of *Heaven*, yet certainly this can be but the *Infancy* of the *New Creature* at most : And the best advice that can be given such a one, is surely that of *St. Peter*, that by *adding one degree of vir-*

*tue to another, he would use all diligence to make his calling and election sure, 2 Pet. i. 10.*

3dly, If a man's Religion produce very few Good Works, or such only as put him to little travel or expence, we may conclude, that this man is not *Perfect*; his Charity is too weak, too narrow to be that of an *exalted* Christian: The best that we can think of such a one is, That he is yet taken up in the *Discipline* of *Mortification*, that he is *contending* with his *Lusts* and *Passions*, which are not yet so far reduc'd, so far subdu'd and brought under, as to leave him in a state of *Liberty* and *Peace*, and in a capacity of *extending* and *enlarging* his *Charity*. This Remark, that the *Inconsiderableness* of our Good Works is reason enough to question, not only one's *Perfection*, but *Sincerity*, holds good in such Cases only, where neither the *Opportunity* nor *Capacity* of higher and nobler performances is wanting. I dare not pronounce, that no man can be a *Christian*, unless he be fit to be a *Martyr*: 'Tis true, the *lowest* degree of *Sincerity* must imply a purpose and *Resolution* of *Universal Obedience*, in *Defiance* of all *Temptations*; but yet *That* Grace, for ought I can prove to the contrary, may be sufficient to *Save* a man, that is sufficient to master the *Difficulties* he is to encounter with, although he should not be to grapple with

with the Distempers and Trials to which the Body and the State of *another* man may be subject. Surely the Wisdom and the Faithfulness of God can be no further concern'd, than to qualify any one for the discharge of *those* duties which he thinks fit to *call* him to: And if the discharge of such duties be not a sufficient Proof of our Sincerity, we can never have any, but must be always held in suspense and torture about our future State. I see no reason to question, but that the Disciples of our Lord were in a state of *Grace* before the *Resurrection*, and the following *Pentecost*: And yet I think I have plain Reason to believe, that they were not fit to be *Martyrs* and *Confessors* till then; the *Grace* they had *before* might, I doubt it not, have enabled them to live *Virtuously* amidst *Common* and *Ordinary* Temptations: But it was necessary that they should be endow'd with *Power* from on *High*, before they could be fit to encounter those *fiery Trials*, to which the *Preaching* of the *Gospel* was to expose them. To this surely our Master refers, when he tells the *Pharisees*, *That the children of the bride-chamber were not to fast while the bridegroom was with them*: When he tells his Disciples, *I have many things to say, but you cannot bear them yet*: When he asked the Sons of *Zebedee*, *Are ye able to drink of the cup that I shall*

shall drink of, and to be baptized with the baptism that I am baptized with, Matth. 20. 21? If this be true Divinity, as I am (I had almost said) confident it is, then I am confident, that which requires very *unaccountable* Tests of a man's *Sincerity*, is very *extravagant*. For example, when men talk at this rate, that a sincere Christian should have such an *Abhorrence* for *Sin*, as to fear *Guilt* more than its *Punishment*: Such a *Love* of *God*, as rather than offend Him, to be content to Precipitate and Plunge himself into the Jaws, not of *Death*, like the Martyrs, but of *Hell* it self.

4thly, If the Duties of Religion be very *troublesome* and *uneasy* to a Man, we may from hence conclude, that he is not *Perfect*: For though the *Beginning* of *Wisdom* and *Virtue* be generally *harsh* and *severe* to the *Fool* and *Sinner*, yet to him that has *Conquered*, the Yoke of *Christ* is *easy*, and his Burthen *light*; to him that is filled with the love of *God*, his *commandments* are not *grievous*; hence is that observation of the Son of *Sirach*, Ecclus. 4. 17, 18. For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws; then will she return the straight way unto him, and comfort him, and shew him her secrets.

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The reason of this Assertion is palpable ; it is the nature of an *Habit* to render *difficult* Things *easy*, *harsh* Things *pleasant*, to fix a *floating* and *uncertain* Humor, to Nurse and Ripen a weak and tender *Disposition* into *Nature*. And 'tis as reasonable to expect these effects in *Religious*, as in any other sorts of *Habits*.

*Lastly*. He who does not find *Religion* full of *Pleasure*, who does not *Glory* in *God*, and *rejoyce* in our *Lord Jesus*, he who is not filled with an humble *Assurance* of the *Divine Favour*, and a Joyful *expectation* of *Immortality* and *Glory*, does yet *want* something ; he is yet *defective*, with respect, either to the *brightness* of *Illumination*, the *Absoluteness* of *Liberty*, or the *Ardor* of *Love* ; he may be a *Good Man*, and have gone a *great* way in his *Christian Race* ; but there is something still behind to *Compleat* and *Perfect* him ; some *Error* or other creates him groundless *Scruples*, some *Incumbrance* or *Impediment* or other, whether an *Infelicity* of *Temper*, or the *Incommodiousness* of his *Circumstances*, or a little too warm an *Application* towards something of the *World*, *retards* his *Vigor* and *abates* his *Affections*.

I have now finished all that I can think necessary to form a general *Idea* of *Religious Perfection* : For I have not only given

a plain *Definition* or *Description* of it, and *Confirmed* and *Fortified* that *Description* by *Reason* and *Scripture*, and the *concurrent sense* of *all Sides* and *Parties*; but have also by various *Inferences*, deduc'd from the *General Notion* of *Perfection*, precluded all groundless *Pretensions* to it, and enabled Men to see how far they are removed and distant from it, or how near they approach it. The next thing I am to do, according to the Method I have proposed, is, to consider the *Fruits* and *Advantages* of *Perfection*. A consideration which will furnish us with many great, and, I hope, effectual *Incitements* or *Motives* to it; and demonstrate its *Subserviency* to our *Happiness*.

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#### C H A P. IV.

*A general Account of the Blessed Fruits and Advantages of Religious Perfection. Which is reduc'd to these 4 Heads.* 1. As it advances the Honour of the True and Living God, and of his Son Jesus in the World. 2. As it promotes the good of Mankind. These two treated of in the Chapter of Zeal. 3. As it produces in the perfect Man a full assurance of Eternal Happiness.

*Happiness and Glory. 4. As it puts him in Possession of True Happiness in this Life. These two last, Assurance and present Happiness, or Pleasure, handled in this Chapter. Where the Pleasures of the Sinner, or of the perfect Christian are compar'd.*

**O**F the two former, I shall say nothing here; designing to insist upon them more particularly in the following Section, under the Head of Zeal, where I shall be oblig'd by my Method to consider the Fruit of it; only I cannot here forbear Remarking, That *Perfection* while it promotes the Honour of God, and the Good of Man, does at the same time promote our own Happiness too; since it must on this account most effectually recommend us to the Love of the One and the Other; *Them that honour me, saith God, I will honour,* 1 Sam. 2. 30. And our Saviour observes, that even *Publicans and Sinners love those who love them,* Matth. 5. 46. Accordingly St. Luke tells us of Christ, *Luke 2. 52. That Jesus increased in wisdom and stature, and in favour with God and Man;* and of those eminently Devout and Charitable Souls, *Acts 2. that they had favour with all the people;* so resistless a charm is the beauty and loveliness of Perfect Charity, even in the most deprav'd  
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and corrupt Times. And what a *Blessing* now, what a *Comfort*, what a *Pleasure* is it, to be the Favourite of God and Man!

The *Third* and *Fourth* I will now discourse of, and that the more *largely*, because as to *Assurance*, it is the *foundation* of that *Pleasure* which is the richest *Ingredient* of Human *Happiness* in *this* Life. And, as to our *present Happiness*, which is the *fourth* Fruit of *Perfection*, it is the very *thing* for the sake of which, I have *engag'd* in my *present* Subject. And therefore it is very fit that I should render the tendency of *Perfection* to procure our *present Happiness*, very conspicuous. Beginning therefore with *Assurance*, I will assert the *Possibility* of attaining it in *this* Life; not by embroiling my self in the Brakes of several nice and subtle *Speculations* with which this Subject is overgrown, but by laying down in a *Practical* manner, the *Grounds* on which *Assurance* depends; by which we shall be able at once to discern the truth of the *Doctrine* of *Assurance*, and its *dependence* upon *Perfection*.

Now *Assurance* may relate to the time *Present*, or to *Come*: For the Resolution of two Questions, gives the Mind a perfect ease about this Matter. The *first* is, Am I *assured* that I am at *present* in a state of Grace? The *second*, Am I *assured* that I shall



shall *continue* so to my Life's end? To begin with the *first*: The Answer of this Enquiry depends on *three* Grounds;

*First*, A Divine Revelation, which declares in General, *who* shall be Saved; namely, They *who* Believe and Repent. Nor does any *Sect* doubt but that *Repentance* towards God, and *Faith* in our Lord Jesus Christ, as St. Paul speaks, are the indispensable *Conditions* of Life. 'Tis true, the Notion of *Repentance* is miserably perverted by *some*, and that of *Faith* by *others*: But what remedy is there against the Lusts and Passions of Men? The *Scripture* does not only *require* Repentance and Faith, but it *explains* and *describes* the Nature of *Both*, by such Conspicuous and Infallible *Characters*, that no Man can be mistaken in these *two* Points, but his Error must be owing to some Criminal *Prejudices* or *Inclinations* that byass and pervert him. Good Men have ever been agreed in these Matters: And Catholick *Tradition* is no where more *uncontroulable* than here: The General Doctrine of all *Ages* hath been, and in *this* still is, that by *Repentance* we are to understand a *New Nature* and *New Life*: And by *Faith*, when distinguished from *Repentance* (as it sometimes is in *Scripture*) a *Reliance* upon the *Mercy* of God through the *Merits* and *Intercession* of Jesus,



*Jesus*, and *Atonement* of his Blood. Heaven lies open to all that perform these *Conditions*; every Page of the *Gospel* attests this; *this* is the Substance of *Christ's* Commission to his *Apostles*, that they should Preach *Repentance* and *Remission* of Sins through his Name amongst all Nations. And this is one Blessed advantage, which *Revealed* Religion has above *Natural*; that it contains an exprefs *Declaration* of the Divine Will, concerning the *Pardon* of all Sins whatsoever upon these *Terms*. *Natural* Religion indeed teaches us that God is *Merciful*; but it teaches us that he is *Just* too; and it can never assure us, what *Bounds* God will set to the Exercise of the *one* or the *other*; and *when* Justice, and *when* Mercy shall take place: *What* Sins are, and *what* are not capable of the benefit of Sacrifice and Repentance. And this *uncertainty*, considering the Sins of the best Life, was ever naturally apt to beget Despondencies, Melancholy, and sometimes a Superstitious dread of God.

The *Second* Ground of assurance, as it relates to our present State, is an *Application* of the Conditions of Life laid down in the *Gospel* to a Man's own *Particular* Case, thus; *They* that *Believe* and *Repent* shall be *Saved*; *I Believe* and *Repent*, therefore *I shall be Saved*. Now that a Man upon

an *Examination* of himself, may be thoroughly assured that he *does* Believe and Repent, is evident from *Scripture*, which does not only *exhort* us to enter upon this *Examination*, but also asserts, that *Assurance*, *Joy*, and *Peace*, are the natural *Fruits* of it : But let a man examine himself, and so let him eat of that bread, and drink of that cup, 1 Cor. 11. 28. Examine your selves whether you be in the Faith ; prove your own selves : Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates ? 2 Cor. 13. 5. But sanctify the Lord God in your hearts ; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear, 1 Pet. 3. 15. And hereby we do know that we know him, if we keep his commandments, 1 John 2. 3. Beloved, if our hearts condemn us not, then have we confidence towards God, 1 John 3. 2. 'Tis true, Men do often deceive themselves, and entertain a more favourable Opinion of their state than they ought. But whence proceeds this ? Even from too *Partial* or *Superficial* Reflections on themselves, or none at all. And therefore the Apostle teaches us plainly, that the only way to correct this Error, is a *sincere* and *diligent* search into our selves : For if a man think himself to be something when he is nothing, he deceiveth him-

himself: But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another, Gal. 6. 34. But it is *Objected* against all this, That the Heart of Man is so *deceitful*, that it is a very difficult matter to make a thorough discovery of it. We often *think* our selves *Sincere*, when the success of the next *Temptation* give us just reason to call this *Sincerity* into *question*; such is the contradictory *Composition* of our Nature, that we often act *contrary* to our inward *Convictions*, and frequently fail in the *execution* of those *designs*, in the *performance* of those *resolutions*, which we have *thought* very well *grounded*; and this being not to be charged upon the insufficiency of God's *Grace*, but the *Levity* or *Insincerity* of our own *Hearts*, how can we *safely* frame any *right Opinion* of our *Selves* from those *affections* and *purposes* which are so little to be *rely'd* upon? To this I *Answer*. *First*, We are not to conclude any thing concerning our *Progress* or *Perfection* too *hastily*; we are not to determine of the final *Issue* of a *War* by the *success* of *one* or *two* *Engagements*; but our *Hopes* and *Affurances* are to advance slowly and gradually in *proportion* to the *abatement* of the *Enemy's Force*, and the *increase* of our *own*; so that we may have *time* enough to *examine* and *prove* our own

Hearts. *Secondly*, A *Sincere* Christian, but especially one of a *Mature* Virtue, may easily *discern* his spiritual state by the inward *movings* and *actings* of the Soul, if he *attend* to them: For is it possible that such a one should be *ignorant*, what *Impressions* Divine *Truths* make upon him? Is it possible he should be *ignorant*, whether his *Faith* stand *firm* against the shock of all *Carnal* objections; whether he earnestly desire to please *God*, as loving him above all things; whether he thirst after the *Consolation* and *Joy* of the *Spirit*, more than after that of *sensible* things? Is it possible the Soul should *bewail* its *Heaviness* and *Driness* which the best are liable to at some season or other? Is it possible that the Soul should be *carried* upwards frequently on the *Wings* of *Faith* and *Love*, that it should maintain a familiar and constant *Conversation* with *Heaven*, that it should *long* to be *delivered* from this *World* of trouble, and this *Body* of *Death*, and to *enter* into the *Regions* of *Peace*, of *Life*, and *Righteousness*? Is it possible, I say, that *these* should be the *Affections*, the *Longings* and *Earnings* of the Soul, and yet that the *Good* Man, the *Perfect* Man, who often *enters* into his *Closet*, and *Communes* with his own *Heart*, should be *ignorant* of them? It cannot be. In a word, can the Reluctances,

stances of the *Body*, and the allurements of the *World*, be disarm'd, weaken'd, and reduc'd? Can the Hunger and Thirst after *Righteousness* be very eager, the relish of *spiritual* Pleasure brisk and delightful, and the contempt of *worldly* things be really and thoroughly settled, and yet the Man be *insensible* of all this? It *cannot* be. But if we feel *these* Affections in us, we may safely conclude, that we are *Partakers of the Divine Nature*; that we have escaped the corruption that is in the world through lust; and that the *New Creature* is at least growing up into a *Perfect Man*, to the measure of the stature of the fulness of *Christ*. Thirdly, The surest *Test* of a State of Grace, is our *abounding in Good Works*: You shall know the tree by its fruit, is our Master's own Rule, and it can never deceive us; *He that doth righteousness is born of God*. If then we be frequent and fervent in our *Devotion* towards God; if we be modest and grateful in the *Successes*, Patient and Resigned, Calm and Serene under the *Crosses* and *Troubles* of Life: If we be not only *Punctual*, but *Honourable* in our dealings; if we be *Vigorous* and *Generous* in the Exercises of *Charity*; if we be not only just and true, but meek, gentle and obliging in our *Words*; if we retrench not only the *sinful*, but something from the *innocent Liberties*



and Gratifications of *Sense*, to give our selves more *intirely* up to the Duties and Pleasures of *Faith*: If finally, we never be ashamed of *Virtue*, nor flatter, compliment, nor wink at *Vice*; if we be ready to meet with *Death* with comfort, and retain *Life* with some degree of Indifference; If *these* things, I say, be in us, we have *little* reason to *doubt* of the *goodness* of our *State*: For *Good Works* being the natural Fruit of *Grace*, it is impossible we should abound in the *one* without being possessed with the *other*. One would think now, that there should be nothing further needful to establish the *Consolation* of a *Christian*; and yet *God* out of regard, no doubt, to the vast *Importance* and happy *Influence* of *Assurance*, has furnished us with *another* ground of it, which is,

The *3d* and *Last*, namely, the Testimony of the *Spirit*. This Spirit, as it *assists* us in our *Examination*, so it *ratifies* and *confirms* our Sentence by its *Suffrage*, *fortifying* our *assurance*, and *increasing* our *Joy*. All this the *Scripture* expressly teaches us; for the Spirit is called, *The earnest of our Inheritance, the seal of our Redemption*, Eph. 1. 13, 14. Eph. 4. 30, 31. 2 Cor. 2. 10. 2 Cor. 5. And though it be not improbable, but that these and such like places may relate more *immediately* to the *Spirit* of Promise which was conspicuous in

*Miracles, and seems to have accompanied all that believed in the Infancy of the Church, according to those Words of our Saviour, And these signs shall follow them that believe; in my name shall they cast out Devils, &c. Mark 16. 17. Yet there are Texts enough which assure us, that the Spirit of God should be imparted to Believers through all succeeding Ages, and that this should be one effect of it to comfort us, and be a pledge to us of the Divine Favour: Thus, Rom. 15. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost, and Rom. 8. 15, 16. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba father; the spirit it self beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ. If it be here demanded what this Testimony of the Spirit is: I Answer, 'Tis a powerful Energy of the blessed Spirit, shedding abroad and increasing the love of God in our hearts, Rom. 5. Tribulation worketh patience, patience experience, and experience hope, and hope makes not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. This is the Spirit of Adoption, the Spirit of Ob-*

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*signation, the Spirit of Glory, and the Spirit of Love; happy is he who is partaker of it, he has attained the Maturity of Perfection and Pleasure. I can scarce forbear going in with some of the Fathers, who thought that such as these could never finally fall. I can scarce forbear applying to such, those words, Rev. 20. 6. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power. Thus far I have considered Assurance as it relates to the present time. But,*

*2. Assurance may regard the Time to come; and it conduces very little less to the Peace and Pleasure of a Christian to be assured that he shall persevere in a good State, than that he is now in one. Let us therefore in the next place examine what grounds the Perfect Man may have for such a persuasion: Now these are likewise Three.*

*First, The Propension and Favour of God for the Perfect Man.*

*Secondly, The Sufficiency of Divine Assistance. And,*

*Thirdly, The Conscience of his own Integrity;*

*1. The Favour of God. I need not go about to prove that God will be ever ready to assist the Perfect Man; I need not prove that his eyes are always upon the righteous*  
and

and that his Ears are always open to their prayers ; that they are the dear Objects of his Delight and Love: Reason and Scripture both do abundantly attest this, and the repeated Promises of God to good Men, encourage them to hope from God whatever beloved Children may from a tender and kind Father. Is not this enough then to inspire the Perfect Man with great and confident Hopes? He knows, not only, that God is an immutable God, free from all Levity and Inconstancy ; and therefore, that nothing less than Presumption and Obstinacy, Habitual Neglect, or Wickedness, can tempt him to recal his Gifts, or repent him of his Favours: He knows not only that God is faithful, and will not suffer him to be tempted above what he is able ; but he knows also, that he has a powerful Intercessor at the Right-hand of God, an Advocate with the Father, who cannot but prevail. Nor is this all yet ; he has a great many things that plead for him with God : There are his Tears which are Bottled up ; there are his Prayers and Alms which are gone up for a Memorial before God ; there is a Book of Remembrance written wherein all his pious Discourses are registred ; and God is Faithful, and cannot forget his Works and Labour of Love. The Spirit of God will not soon quit the Bosom that it so long resided in ; it will

will not suffer it self to be *divided* from that Person with whom it had entred into so close an *Union*, that it seemed as it were inanimated or incorporated with him, and become essential to his Being : Whence it is that the *Spirit* is said to be *grieved* when he is forced and compelled to retire.

2. The *Second Ground of Assurance* for the *time to come*, is the *sufficiency of Divine Assistance*. The good Man is well assured, that God will never refuse the Protection of his *Providence*, or the Aid of his *Spirit* : And what can be too difficult for such a one ? *Providence* can prevent a Temptation, or remove it ; the *Spirit* can support him under it, and enable him to vanquish it ; nay, it can enable him to extract new strength and vigor from it ; *my grace is sufficient for thee*, 2 Cor. 12. 9. the truth of which assertion has been illustriously proved by the victories of *Martyrs* and *Confessors*, who have triumphed over the United Force of *Men* and *Devils*. Though then the *Conscience* of Human *Frailty* may awaken in the best of Men *Fear* and *Caution*, the *Assurance* of *Divine Assistance* cannot but beget in them an holy *Confidence* ; the *Snares* and *Temptations* of the *World*, the subtilty and vigilance of the *Devil* may justly create a *Sollicitude* in the best of Men ; but when they consider themselves encompassed with  
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the *Divine Favour*, they can have no reason to *despond*.

3. The *Conscience* of his own *Integrity* is a *Third Ground* of a good Man's *Confidence*; he knows that nothing but *crying Provocations* can *quench* the Spirit, and oblige *God* to *desert* him; and he has reason to hope, that *this* is that he *cannot* be *guilty* of. He is sure, that *presumptuous Wickedness* is not only repugnant to his *Principles*; but to the very bent of his *Nature*, to all the *Inclinations* and *Passions* of his Soul: I speak here of the *Perfect Man*; can *he* ever wilfully dishonour and disobey *God*, who loves him above all things, and has done so *long*? Can he forsake, and betray his *Saviour*, who has long rejoiced and gloried in him; who has been long accustomed to look upon all the *Glories* and *Satisfactions* of this Life, as dung and dross in comparison of him? Can *he*, in one word, ever be seduced to renounce and hate *Religion*, who has had so long an *Experience* of the *Beauty*, and of the *Pleasure* of it? *Good Habits* when they are grown up to *Perfection* and *Maturity*, seem to me as *natural* as 'tis possible *Evil* ones should be: And if so, 'tis no less difficult to extirpate the *One* than the *Other*. And I think I have the *Scripture* on my side in this Opinion: Does the *Prophet Jeremy* demand,

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Can the Ethiopian change his skin, or the Leopard his spots? then may you that are accustomed to do evil, learn to do well, Jer. 13. 23. St. John on the other hand does affirm, *Whosoever is born of God, doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God, 1 Joh. 3. 9. Whosoever abideth in him, sinneth not, v. 6. These are the Grounds of Assurance with respect of the time to come. As to Personal and Peremptory Predestination to Life and Glory, 'tis at least a controverted Point, and therefore unfit to be laid as the Foundation of Assurance. But suppose it were granted, I see not which way it can affect our present enquiry, since the wisest amongst those who stickle for it, advise all to govern themselves by the general Promises and Threats of the Gospel; to look upon the Fruits of Righteousness as the only solid proof of a state of Grace; and if they be under the Dominion of any Sin, not to presume upon Personal Election, but to look upon themselves as in a state of Damnation, till they be recovered out of it by Repentance. Thus far all sides agree; and this I think is abundantly enough; for here we have room enough for Joy and Peace, and for Caution too; room enough for Confidence, and for Watchfulness too: The Romanists indeed, will not allow*

allow us to be certain of Salvation, *Certitudine fidei cui non potest subesse falsum*, with such a *Certainty* as that with which we entertain an Article of *Faith*, in which there is no room for *Error*; *i. e.* we are not so *sure* that we are in the *Favour* of God, as we are or may be, that there *is* a God. We are not so *sure*, that we have a Title to the *Merits* of *Christ*, as we are, or may be, that *Jesus is the Christ*. Now if this Assertion be confined to that *Assurance* which regards the *time to come*, as it generally is; and do not deny *Assurance* in general, but only certain *Degrees* or *Measures* of it; then there is nothing very *absurd* or *intolerable* in it. For a *less Assurance* than that which this Doctrine excludes, will be *sufficient* to secure the *Pleasure* and *Tranquility* of the *Perfect Man*. But if this assertion be design'd against *that Assurance* which regards our *present State*, then I think it is not *sound*, nor agreeable, either to *Reason*, *Scripture*, or *Experience*. For *first*, the Question being about a Matter of *Fact*, 'tis in vain to argue *that cannot be*, which does appear manifestly to *have been*: And certainly they who rejoiced in *Christ* with *Joy unspeakable*, and *full of Glory*, were as fully *perswaded*, that they were in a State of *Grace* and *Salvation*, as they were that *Jesus was Risen* from the Dead.

Dead. Secondly, 'Tis one thing to balance the *Strength* and *Degrees* of *Assurance*; another to balance the *Reasons* of it. For it is very possible that *Assurance* may be stronger, where the *Reason* of it may not be so clear and evident as where the *Assurance* is less. Thus for *Example*; the *Evidence* of *Sense* seems to most *Learned Men* to be stronger than that of *Faith*: And yet through the *Assistance* of the *Spirit*, a *Man* may embrace a *Truth* that depends upon *Revelation*, with as much *Confidence* and *Certainty* as one depending upon *Sense*. And so it may be in the case of *Assurance*: The *Spirit* of *God* may by its *Concurrence* raise our *Assurance* as high as he pleases; although the *Reason* on which it be built, should not be *Divine* and *Infallible*, but merely *Moral*, and subject at least to a *possibility* of *Error*. But *Thirdly*, Why should not the *Certainty* I have concerning my *Present State*, be as *Divine* and *Infallible*, as that I have concerning an *Article* of *Faith*? If the *Premises* be *Infallible*, Why should not the *Conclusion*? He that *Believes* and *Repents* is in a *State* of *Grace*, is a *Divine*, an *Infallible Proposition*: And why may not this other, *I Believe* and *Repent*, be equally *Infallible*, though not equally *Divine*? What *Faith* and *Repentance* is, is *revealed*; and therefore there is no room for

for my being here *mistaken* : Besides, I am *assisted* and *guided* in the Trial of my Self by the *Spirit* of God. So that the truth of this Proposition, *I Believe and Repent*, depends *partly* upon the Evidence of *Sense* ; and I may be as *sure* of it, as of what I *do*, or leave *undone* : *Partly* upon the Evidence of *inward Sensation*, or my *Consciousness* of my own Thoughts ; and I may be as *sure* of it as I can be of what I *love* or *hate*, *rejoice* or *grieve* for : And lastly, It depends upon the Evidence of the *Spirit* of God, which *assists* me in the *Examination* of my Self according to those Characters of Faith and Repentance, which he hath himself revealed. And when I *conclude* from the two former Propositions, that I *am in a State of Grace*, he confirms and ratifies my *Inference*. And now, let any one tell me, What kind of *Certainty* that is, that can be greater than *this* ? I have taken this Pains to set the Doctrine of *Assurance* in a clear Light, because it is the great Spring of the *Perfect* Man's *Comfort* and *Pleasure*, the Source of his *Strength* and *Joy*. And this puts me in mind of that *other* Fruit of *Perfection*, which in the beginning of this *Chapter*, I promised to insist on, which is,

*Its Subserviency to our Happiness in this Life.*  
That



That *Happiness* increases in proportion with *Perfection*, cannot be denied, unless we will at the same time deny the *Happiness* of a Man, to exceed *that* of an Infant, or the *Happiness* of an Angel *that* of Man. Now *this* Truth being of a very great *Importance*, and serving singly instead of a thousand *Motives* to *Perfection*, I will consider it impartially, and as closely as I can. *Happiness* and *Pleasure*, are generally thought to be only two words for the same thing : Nor is this very remote from Truth ; for let but *Pleasure* be solid and lasting, and I cannot see what more is wanting to make Man *Happy*. The best way therefore, to determine how much *Perfection* contributes to our *Happiness*, is to examine how much it contributes to our *Pleasure*.

If with the *Epicurean*, we think *Indolence* our supream *Happiness*, and define *Pleasure* by the *absence of Pain*, then I am sure the *Perfect* Man will have the best claim to it. He surely is freest from the Mistakes and Errors, from the Passions and Follies, that embroil Human Life : He creates no evil to himself, nor provokes any unnecessary danger. His *Virtue* effectually *does that* which *Atheism* attempts in vain ; dispels the terror of an invisible Power :  
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He needs not drown the Voice of Conscience by Wine, or Noise, or the Toil of Life; it speaks nothing to him, but what is kind and obliging; it is his Comforter, not his Persecutor: And as to this World, he reaps that satisfaction and tranquility from the *Moderation* of his Affections, which *Ambition* and *Avarice* do in vain promise themselves from *Preferments* or the *increase* of *Wealth*. If therefore there were any state on this side Heaven exempt from *Evil*, it must be *that* of the *Perfect* Man. But he knows the World too well to flatter himself with the expectation of *Indolence*, or an *undisturb'd* tranquility here below; and is as far from being *deluded* by vain *Hopes*, as from being scar'd by vain *Fears*, or tortur'd and distended by vain *Desires*. He *knows* the world has its *Evils*, and that they cannot wholly be *avoided*; he *knows* it, and dares *behold* them with open Eyes, *survey* their Force, and *feel* and *try* their Edge. And then when he has collected his *own* strength, and called in the *Aid* of Heaven, he *shrinks* not, nor *desponds*; but *meets* Evil with that *Courage*, and bears it with that *evenness* of Mind, that he seems, even in his *Afflictions*, nearer to *Indolence*, than the *Fool* and *Sinner* in his *Prosperity*. So that I cannot forbear professing, there appears so much *Beauty*, so much *loveliness* in the de-

portment of the *Perfect Man*, with respect to the *Evils of Life*, that for *that* reason alone, were there no *other*, I should admire and prefer his *Virtue* above any *Possession* or *Enjoyment* of Life. Give me leave to *compare* the Saint and Sinner on this occasion ; and but very briefly : *The wise man's eyes, saith Solomon, Eccles. 2. 14. are in his head ; but the fool walks in darkness.* The Wise Man sees that he has Enemies, I mean Evils ; and therefore he informs himself well of their Strength, observes their Motion, and prepares for the Encounter : But Ignorance and Stupidity, is the greatest blessing of the Sinners Life ; and his most admir'd Quality is not to be apprehensive of Evil, till it crush him with its Weight. But if the Sinner be not *fool* enough to arrive at this degree of *brutality*, then as soon as the Report of the most distant Evil, or the most inconsiderable, reaches his Ear, *how* it fills his Imagination, how it shakes his Heart, and how it embitters his Pleasures ! And to what poor and despicable Arts, to what base and dishonourable Shifts does his *Fear* force him ? When on the same occasion we discover nothing in the *Perfect Man*, but a beautiful mixture of Humility and Faith, Devotion and Confidence, or Assurance in God ; *He is not afraid of evil tidings ; his heart is fixed,*  
trust-

*trusting in the Lord, Psal. 112. a frame of Spirit, which to those who have opportunity and sense to observe it, renders him both more belov'd and rever'd. Lastly, If we consider the Wicked and the Good Man, actually under the weight and pressure of Evil, how much unlike is the state of the one in reality to that of the other, even while the outward Circumstances are the same? What Chearfulness, what Courage, what Resignation, what Hopes adorn the One! What Instruction to all, what Satisfaction to his Friends and Relations does his Deportment afford! And how does it inspire and warm the Breasts of those that converse with him, with an esteem for, and love of Goodness, and himself! What Charm, what Delight is there in those gracious Speeches, that proceed at this time out of a good Man's Mouth! I know that my redeemer liveth: The Lord giveth, and the Lord taketh away, and blessed be the name of the Lord: Thou of very faithfulness hast caused me to be afflicted: God is the strength of my heart, and my portion for ever: And such-like. And how often does he pour out his Heart in secret before God! How often does he reflect on the gracious and wise ends of Divine Chastisement! And how often does he with desire and thirst, Meditate on that fulness of Joy which ex-*



pects him in the presence of God ! But let us cast our Eye now on the *Voluptuary*, on the *Ambitious*, on the *Covetous*, or any *other* sort of *Sinner*, under Disgrace, Poverty, Sickneſs, or any ſuch Calamity ; what a mean and deſpicable Figure does ſuch a one make ! What Impatience, what Deſpondency, what Guilt, what Puſillanimity, does every *Word*, every *Action* betray ! Or it may be, his Insolence is turned into Crouching and Fawning ; his Rudeneſs and Violence, into Artifice and Cunning ; and his Irreligion into Superſtition. Various indeed are the *Humours*, and very different the *Carriage* of theſe unhappy Men in the day of *Trial* ; but all is but *Miſery* in a *different* dreſs ; *Guilt* and *Baseneſs* under a *different* appearance. Here I might further remark, that *that* Faith which produces *Patience* in *Adverſity*, produces likewiſe *Security* and *Confidence* in *Proſperity*. *I will lay me down* (may every good Man ſay in the words of the *Pſalmiſt*) *and ſleep, and riſe again, for thou, Lord, ſhalt make me dwell in ſafety*. And ſurely the *one* is as ſervicable to the caſe of Human Life as the *other*. But I think I have ſaid enough to ſhew, that if *Pleaſure* be ſuppos'd to imply no more than *Indolence*, the *Perſect* Man has without Controverſy a far greater ſhare of it than any *other* can pretend to.

But



But let us take *Pleasure* to be, not a meer *Calm*, but a gentle *Breeze* ; not to consist in meer *Rest* and *Quiet*, but a delightful *Motion* ; not in the meer *Tranquility* of the Mind, but in the *Transport* of it, or something *nearly* approaching it. *Perfection*, I'm confident, will suffer nothing by this change of the Notion of *Pleasure*. How many *Pleasures* has the *Wise Man*, which depend not on *Fortune*, but *Himself*, (I mean his Diligence and Integrity) and to which the *Sinner* is an utter *Stranger* ! What *Pleasure*, what *Triumph* is equal to that of the *Perfect Man*, when he *Glories* in God, and makes his *boast* of him all day long ? When he *rejoyces* in the Lord with Joy *unspeakable and full of Glory* ? When being *fill'd* with all the *fulness* of God, *transported* by a Vital Sense of *Divine Love*, and *strengthen'd* and *exalted* by the mighty Energy of the Spirit of *Adoption*, he maintains a *Fellowship* with the Father and with his Son *Jesus* ? All *Communion* with God, consists in this Joy of *Love* and *Assurance*, and has a taste of *Heaven* in it. Let the most *Fortunate*, and the *wisest Epicurean* too, *Ransack* all the *Store-houses* and *Treasures* of *Nature* ; let him *Muster* together all his *Legions* of *Pleasure*, and let him, if he can, *consolidate* and *incorporate* them all ; and after all, being put into the *Scale* against *This* alone, they will

prove lighter than Vanity it self. To be the Care, the Delight, the Love of an *Almighty God*, to be dear to *him*, who is the *Origin* and *Fountain* of all *Perfections*; Lord! what Rest, what Confidence, what Joy, what Extasy, do these thoughts breed! How sublime, how lofty, how delightful and ravishing are those Expressions of *St. John*! 1 Epist. 3. 1, 2. Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him, for we shall see him as he is. And those again of the *Psalmist*, I am continually with thee; thou dost hold me by my right hand: Thou shalt guide me with thy counsel, and afterward receive me into glory, *Psal.* 73. 23, 24. But I will descend to cooler and humbler Pleasures. It is no small Happiness to the Perfect Man, that he is *himself* a proper Object of his own Complacency. He can reflect on the Truth and Justice, the Courage and Constancy, the Meekness and Charity of his Soul, with much Gratitude towards God, and Contentment in himself. And this surely he may do with good Reason: For the Perfections of the *Mind*, are as justly

to be preferr'd before those of the *Body*, as those of the *Body* before the Gifts of *Fortune*. Nor is it a Matter of *small* importance to be *pleas'd* with one's *self*: For grant any one but *this*, and he can never be very *Uneasy*, or very *Miserable*. But *without* this, there are very few things which will not disturb and discompose; and the most obliging Accidents of Life will have no relish in them. 'Tis true, *Folly* and *Vanity* does sometimes create a *self-Complacency* in the Sinner; why, even *then*, 'tis a *pleasing Error*. But there is as much difference between the *Just* and *Rational* Complacency of a *Wise* Man in himself, and the *mistaken* one of a *Fool*, as there is between the false and fleeting Fancies of a Dream, and the solid Satisfactions of the Day. This will be very manifest upon the *slightest* View we can take of *those* Actions, which are the true *Reason* of the Good Man's *Satisfaction* in himself, and render his Conscience a continual *Feast* to him.

It is commonly said, That *Virtue* is its *own* Reward: And though it must be acknowledg'd, this is a *reward* which is not sufficient in *all* Cases, nor great enough to vanquish *some* sorts of *Temptations*; yet there is a great deal of *Truth* and *Weight* in this saying. For a state of *Virtue* is like a state of *Health*, or *Peace*, of *Strength* and

Beauty ; and therefore desirable on its *own* account. And if *Pleasure*, properly speaking, be nothing else but the agreeable *Exercise of the Powers of Nature about their proper Objects* ; and if it be *then* absolute and compleat, when these *Powers* are raised, and the *Exercise* of them is free and undisturb'd, then certainly *Virtue*, which is nothing else but the *Perfect Action* of a *Perfect Nature*, as far as the *One* and the *Other* may be admitted in this state of *Mortality*, must be a very considerable *Pleasure*. Acts of Wisdom and Charity, the Contemplation of Truth, and the love of Goodness, must be the most *natural* and *delightful* exercise of the *Mind* of Man : And because *Truth* and *Goodness*, are *Infinite* and *Omni-present*, and nothing can hinder the *Perfect Man* from *contemplating* the one, and *loving* the other ; therefore does he in his degree and measure participate of his *Self-sufficiency*, as he does of *other* Perfections of *God* ; and enjoys within *himself* an inexhaustible spring of *Delight*. How many, how various are the Exercises and Employments of the *Mind* of Man ! And when it is once polish'd and cultivated, how agreeable are they all ! to invent and find out, to illustrate and adorn, to prove and demonstrate, to weigh, discriminate and distinguish, to deliberate calmly and impartially, to act with  
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an absolute Liberty, to despise little things, and look boldly on dangers; to do all things dexterously, to converse with a *sweet* and yet a *manly* Air, in *honest* and *open*, yet *taking*, *obliging* Language! How delightful are these things in themselves! How much do they conduce to the service, the beauty and dignity of Human Life! To these *accomplished* Minds we owe Histories, Sciences, Arts, Trades, Laws. From all which, if *others* reap an unspeakable *Pleasure*, How much more the *Authors*, the *Parents* of them? And all this puts me in mind of *one* great *Advantage* which the *Perfect* Man enjoys above the most *Fortunate* Sensualist; which is, that he can never want an *Opportunity* to employ all the *Vigour* of his Mind, *usefully* and *delightfully*. Whence it is that *Retirement*, which is the *Prison* and the *Punishment* of the *Fool*, is the *Paradise* of the *Wise* and *Good*.

But let us come at length to *that* *Pleasure* which depends upon *External* Objects; where, if any where, the *Fool* and *Sinner*, must dispute his Title to *Pleasure* with the *Wise* and *Good*. How many things are there here which force us to give the Preference to the *Wise* Man? I will not urge, that a *narrow*, a *private* Fortune can furnish Store enough for all the *Appetites* of *Virtue*; that a *Wise* Man need not at any time purchase



chafe his *Pleasure* at too *dear* a rate; he need not lie, nor cheat, nor crouch, nor fawn: *This* is the price of *sinful* *Pleasure*. I will not, I say, urge *these* and the *like* Advantages, since the World thinks it want of *spirit* to be *content* with a *little*; and want of *wit* not to practise those *Arts*, let them be never so *base*, by which we may compass *more*. I'll only remark these few things. *First*, the *Wise* Man's *Prospect* is enlarg'd. He is like an Artist or Philosopher, which discovers a *thousand* Pleasures and Beauties in a *Piece*, wherein the *Idiot* can see *none*: He sees in all the Works, in all the Providences of *God*, those *Depths*, those *Contrivances*, which the *Fool* cannot *Fathom*; that *Order*, that *Harmony*, which the *Sinner* is *insensible* of. *Next*, The Pleasure of *Sense*, that is not refined by *Virtue*, leaves a *stain* upon the Mind: 'Tis *course* and *turbulent*, *empty* and *vexatious*. The Pleasure of *Virtue* is like a *Stream*, which runs indeed *within* its Banks, but it runs *smooth* and *clear*; and has a *Spring* that always *feeds* the Current: But the Pleasure of *Sin* is like a *Land-flood*, Impetuous, Muddy, and Irregular: And as soon as it *forakes* the ground it over-flow'd, it leaves nothing behind it, but *slime* and *filth*. Lastly, The *Wise* Man forming a true *Estimate* of the Objects of *Sense*, and not looking upon them

them as his *ultimate* end, enjoys all that is in them, and is not fool'd by an *Expectation* of more. Thus having consider'd the *Objects* of Human *Pleasure*, two things are plain: *First*, That the *Perfect* Man has many Sources or Fountains of *Pleasure*, which the *Sinner* never tastes of, which he cannot relish, which he is a Stranger to: *Next*, As to *outward* things, that *He* has even here, many Advantages above the *other*. But what is more *considerable* yet, is,

All the claim the *Sinner* lays to *Pleasure*, is confin'd to the *Present* Moment, which is extreamly *short*, and extreamly *uncertain*; the *Time* that is *Past* and to *Come*, he quits all Pretensions to, or *ought* to do so. As to the time *Past*, the thing is *self-evident*: For the *Sinner*, looking back, sees his *Pleasures* and *Satisfactions*; the *Good Man* his *Trials* and *Temptations* past and gone: The *Sinner* sees an *end* of his *Beauty* and his *Strength*; the *Good Man* of his *Weaknesses* and *Follies*: The *one* when he looks back is encountred with *Sin* and *Folly*, *Wickedness* and *Shame*; the *other* with *Repentance* and *Good Works*; *Guilt* and *Fear* haunt the *Reflections* of the *one*, *Peace* and *Hope* attend those of the *other*. As to the time to *come*, the *Atheist* hath no Prospect at all beyond the *Grave*, the *Wicked Christian* a very *dismal* one, the *Weak* and *Imperfect* a  
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doubtful one; only the *Wise* and *Perfect* an assured, joyful, and delightful one. And this puts me in mind of *that* which is the proper *Fruit* of *Perfection*, and the truest and greatest *Pleasure* of *Human Life*, that is, *Assurance*, assurance of the *Pardon* of *Sin*, assurance of the *Divine Favour*, assurance of *Immortality* and *Glory*.

Need I prove, That *Assurance* is an unspeakable *Pleasure*? One would think, that to Man who is daily engag'd in a *Conflict* with some *Evil* or other, it were superfluous to prove that it is a mighty *Pleasure* to be rais'd, though *not* above the *Assault*, though *not* above the *Reach*, yet above the *Venom* and *Malignity* of *Evils*: To be fill'd with Joy, and Strength, and Confidence; to ride *triumphant* under the Protection of the *Divine Favour*, and see the Sea of Life, swell and toss it it self in vain, *in vain threaten* the Bark it *cannot sink*, *in vain invade* the Cable it *cannot burst*. One would think, that to Man, who lives all his Life long in *Bondage* for fear of *Death*, it should be a surprizing *Delight* to see *Death* lie *gasping* at his Feet, Naked and Impotent, without *Sting*, without *Terror*: One would, finally, think, that to Man, who lives rather by *Hope* than *Enjoyment*, it should not be necessary to prove, that the *Christian's Hope*, whose Confidence is greater, its Objects

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more glorious, and its Success more certain than *that* of any worldly Fancy or Project, is full of *Pleasure*; and that it is a *delightful* Prospect to see the *Heavens* opened, and *Jesus*, our *Jesus*, our *Prince* and *Saviour*, sitting at the *Right Hand* of *God*.

Thus I have, I think, sufficiently made out the Subserviency of *Perfection* to the *Happiness* of this *present* Life, which was the thing propos'd to be done in this *Chapter*. Nor can I imagine what *Objections* can be sprung to invalidate what I have said; unless there be any thing of Colour in these *Two*.

1. To reap the *Pleasure*, will some one say, which you have describ'd here, it requires something of an *exalted* Genius, some *Compass* of Understanding, some *Sagacity* and *Penetration*. To this I *Answer*, I *grant* indeed that some of those *Pleasures* which I have reckoned up as belonging to the *Perfect* Man, demand a Spirit rais'd a little above the *Vulgar*: But the *richest* *Pleasures*, *not* the most *Polished* and *Elevated* Spirits, but the most *Devout* and *Charitable* Souls are *best* capable of. *Such* are the *Peace* and *Tranquility*, which arises from the *Conquest* and *Reduction* of all inordinate Affections; the *satisfaction* which accompanies a sincere and vigorous *discharge* of *Duty*, and our *Reflections* upon it; the *Security* and



and Rest which flows from *Self-resignation*, and *Confidence* in the *Divine* Protection : And lastly, the Joy that springs from the full assurance of *Hope*.

But 2dly. It may be Objected, 'Tis true all these things seem to hang together well enough in *Speculation* ; but when we come to examine the matter of *fact*, we are almost tempted to think, that all which you have said to prove *the ways of wisdom, ways of pleasantness, and all her paths peace*, amounts to no more than a pretty *Amusement* of the Mind, and a *Visionary* Scheme of Happiness. For how few are there, if any, who feel all this to be truth, and Experiment the *Pleasure* you talk of? How few are they in whom we can discover any signs of this *Spiritual joy* or *fruits* of a *Divine Tranquility* or *Security*? I Answer, in a word, The examples of a *perfect* and *mature* Virtue are very few ; Religion runs very low, and the Love of God and Goodness in the Bosoms of most Christians suffers such an *allay* and *mixture*, that it is no wonder at all, if so *imperfect* a State breed but very weak and *imperfect* Hopes, very faint and doubtful Joys. But I shall have occasion to examine the force of this *Objection* more fully, when I come to the *Obstacles* of *Perfection*.



C H A P. V.

*Of the Attainment of Perfection : With a particular Account of the Manner, or the several Steps, by which Man advances or grows up to it : With three Remarks to make this Discourse more Useful, and to free it from some Scruples.*

**I** Have in the *First, Second, and Third* Chapters explain'd the *Notion of Religious Perfection*. In the *Fourth Chapter* I have insisted on *two effects* of it, *Assurance and Pleasure*: My method therefore now leads me to the *Attainment of Perfection*. Here I will do *Two things*. *1st*. I will trace out the *several Steps and Advances* of the Christian towards it, and draw up, as it were, a *short History* of his *Spiritual Progress*, from the very *Infancy*, of *Virtue*, to its *Maturity and Manhood*. *2dly*, I will discourse briefly of the *Motives and Means* of *Perfection*.

*Of the Christian's Progress towards Perfection.*

Many are the *Figures and Metaphors* by which the *Scripture* describes this; alluding *one* while to the *Formation, Nourishment,*  
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and Growth of the Natural man ; *another* while to that of Plants and Vegetables : *One* while to the dawning and increasing Light, that shines more and more to the perfect Day. *Another* while to that succession of Labours and Expectations which the Husbandman runs through from Ploughing to the Harvest. But of all the Similies which the Spirit makes use of to this end, there is *one* especially that seems to me to give us the truest, and the liveliest Image of the Change of a Sinner into a Saint. The Scripture represents *Sin* as a state of *Bondage*, and *Righteousness* as a state of *Liberty* ; and teaches us, that by the same steps by which an enslaved and oppressed People arrive at their Secular, by the very same does the Christian at his Spiritual Liberty and Happiness.

*First* then, As soon as any Judgment or Mercy, or any other sort of Call, awakens and penetrates the Sinner ; as soon as a clear Light breaks in upon him, and makes him see and consider his own state, he is presently agitated by various Passions, according to his different Guilt and Temper, or the different Calls and Motives by which he is wrought upon : One while Fear, another while Shame ; one while Indignation, another while Hope, fills his Soul : He resents the Tyranny, and complains of the Persecution

cution of his Lusts; he upbraids himself with his folly, and discovers a meanness and shamefulnefs in his Vices, which he did not reflect on sufficiently before; he is vex'd and troubled at the plagues and mischiefs his Sin and Folly have already procured him, and thinks he has reason to fear, if he persist, others far more intolerable. Then he calls to mind the Goodness, the Long-suffering of God, the Love of Jesus, the *Demonstration of the Spirit and of Power*; and how distant soever he be from Virtue, he discerns there is a Beauty and Pleasure in it; and cannot but judge the Righteous happy. *These* thoughts, these travels of the Mind, if they be not strangled in the birth by a Man's own wilfulness or pusillanimity, or unhappily diverted upon some Temptations, do kindle in the Bosom of the Sinner, the desires of Righteousness and *Liberty*; they fill him with Regret and Shame, cast him down, and humble him before God, and make him finally resolve on shaking off the Yoke. This may be called a state of *Illumination*; and is a state of *Preparation* for, or *Disposition* to *Repentance*: Or if it be *Repentance* it self, 'tis yet but an *Embrio*: To perfect it, 'tis necessary,

Secondly, That the Sinner make good his Resolutions, and actually break with his Lusts; he must reject their Solicitations, and boldly oppose their Commands; he must take part with Reason and Religion, keep a watch and guard over his Soul, and must earnestly labour by Mortification and Discipline, by Meditation and Prayer to root out Vice, and plant Virtue in his Soul. This in the Language of the Prophet is *ceasing to do evil, and learning to do well*, Isa. i. 16, 17. He that has proceeded thus far, though he feel a great Conflict within; though the Opposition of Lust be very strong, and consequently the discharge of his Duty very difficult, he is nevertheless in a state of *grace*, but in a state of *childhood* too; he is *sincere*, but far from being *perfect*. And yet *this* is the state which many continue in, to the end of their Lives, being partly abus'd by false Notions, and taught to believe from *Rom. 7.* that there is no higher or perfecter state; partly intangled and incumbred by some unhappy Circumstances of Life: Or it may be, the Force or *Impetus* of the Soul towards *Perfection*, is much abated by the satisfaction of Prosperity, and the many Diversions and Engagements of a Fortunate Life: But he that will be *Perfect*, must look upon this state as the beginning of Virtue. For  
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it must be remembred, that a stubborn and powerful Enemy will not be subdued and totally brought under in a moment. The Christian therefore must prosecute this War till he has finished it ; I will not say by extirpating, but disabling the Enemy. But here I would have it well observ'd, that the reducing the Enemy to a low Condition, is not always effected by an uninterrupted series of *Victories* ; for seldom is any so fortunate, or so brave, so wise, or so watchful, as to meet with no check in the long course of a difficult War ; 'tis enough if he be not discourag'd, but instructed and awaken'd by it. And to prevent any fatal disaster, two Errors must carefully be avoided. *First*, A hasty and fond confidence in our selves, with an overweaning contempt and neglect of the Enemy : And *next*, all false and cowardly Projects of Truces and Accommodations : Nor is the sitting down content with poor and low Attainments very far removed from this latter. *This* is the *second* Stage of the Christian's Advance toward *Perfection* ; and may be call'd the state of *Liberty*. The *third* and last, which now follows, is the state of *Zeal*, or *Love*, or as *Mystick* Writers delight to call it, the state of *Union*.

The Yoke of Sin being once shaken off, the Love of Righteousness, and a delight



in it, is more and more increased : And *now* the Man proceeds to the *last* Round in the Scale of *Perfection*. The Wisdom, Courage, and Vigor of a Convert, is generally at first employed in subduing his Corruptions, in conquering his ill Habits, and defeating his Enemies ; in watching over his own Heart, and guarding himself against Temptations. But this being once done, he is in full *liberty* to pursue the works of Peace and Love. Now he may advance from *necessary* to *voluntary* acts of self-denial, which before would have been *putting old wine into new bottles*, contrary to the advice of our *Master*, Mat.9.17. Now he may enlarge his Knowledge, and exchange the *milk of the word* for *strong meat*, for the Wisdom and the Mysteries of it : Now he may extend his watchfulness, his care ; and whereas they were before wisely, for the most part, confined to his own safety, he may now, like our Saviour, *go about doing good*, Act. 10.38. protecting, strengthening, and rescuing his weak Brethren ; propagating the Faith, and inflaming the Bosoms of men with the love of *Jesus* and his Truths. Now, in a word, he may give himself up to a life of more exalted Contemplation, Purity and Charity, which will be natural and easy now, though it were not so in the beginning. And this Life is accom-

accompanied with *peace and joy in the Holy Ghost*; with confidence and pleasure: Now the yoke of Christ is easy, and his burden light; now he rejoices with joy unspeakable, and hopes full of glory. Now 'tis not so much he that lives, as Christ that lives in him: For the life which he now leads, is intirely the product of Faith and Love; and his greatest business is to maintain the ground which he has got, and to hold fast the stedfastness of his hope unto the end.

To render this short Account of the growth of Virtue, from its very Seed to Maturity, the more *useful*, and to free it from some *scruples*, which it may otherwise give occasion to; I will here add *two or three* Remarks. 1. That the state and habit of *Perfection*, is a different thing from some sudden flights, or efforts of an extraordinary *Passion*; and so is the fixt and establish'd tranquility of the mind, from some sudden gusts, and short-liv'd fits of spiritual joy. No man attains to the habits of virtue and pleasure but by degrees; and the natural method and order by which he advances to *either*, is that which I have set down. But as to some Sallies of the most pure and exalted Passions, as to short-liv'd fits of *Perfection*, as to transient tastes, short and sudden transports of spiri-

tual pleasure, it is very often otherwise. God sometimes, either to allure the frailty of a new Convert, or to fortify his resolution against some hazardous Trial, does raise him to an extraordinary height, by more than usual Communications of his blessed Spirit ; and ravishes him by some glances, as it were, of the Beatifick Vision. Raptures of Love, the melting tenderness of a pious Sorrow, the strength of Resolution and Faith, the Confidence and Exultancy of assurance, do sometimes accompany some sort of Christians in the beginnings of Righteousness, or in the state of *Illumination*. Where the Conviction is full, the Imagination lively, and the Passions tender, it is more easy to *gain Perfection*, than to *preserve* it. When a profligate Sinner in the *day of God's Power* is snatch'd like a Firebrand out of the Fire, rescued by some amazing and surprizing Call, like *Israel* by Miracles out of *Egypt* ; I wonder not, if such a one *loves much*, because *much has been forgiven him* ; I wonder not if he be swallowed up by the deepest and the liveliest sense of Guilt and Mercy ; I wonder not, if such a one endeavour to repair his past Crimes by *Heroick* Acts, if he make haste to redeem his lost time by a zeal and vigilance hard to be imitated, never to be parallell'd by others.

thers. Hence we read of *Judah's love in the day of her espousal*, Jer. 2. 2. And of the *first love of the Church of Ephesus*, Rev. 2. 4. as the most perfect. And in the first times of the Gospel, when Men were converted by astonishing Miracles; when the Presence and Example of *Jesus* and his *Followers*; when the Perspicuity and Authority, the Spirit and Power, the Lustre and Surprise of the *Word* of Life and Salvation dazzled, over-powred and transported the minds of Men, and made a thorough change in a moment; and when again, no Man professed Christianity, but he expected by his Sufferings and Martyrdom to seal the truth of his Profession; I wonder not if Virtue ripened fast under such miraculous influences of Heaven; or if *Assurance* sprung up in a moment from these bright proofs of an unshaken Integrity. But we, who live in colder Climates; who behold nothing in so clear and bright a Light as those happy Souls did, must be content to make shorter and slower steps towards *Perfection*, and satisfy our selves with a natural, not miraculous progress. And we, whose Virtues are so generally under-grown, and our Trials no other than common ones, have no reason to expect the joys of a *Perfect Assurance*, till we go on to *Perfection*.

2dly, As *Perfection* is a work of time, so is it of great Expence and Cost too; I mean, 'tis the effect of much Labour and Travel, Self-denial and Watchfulness, Resolution and Constancy. Many are the Dangers which we are to encounter through our whole Progress towards it; Why else are we exhorted, to *learn to do good*? To *perfect holiness in the fear of God*, 2 Cor. 7. 1, 2. To *be renewed in the spirit of our minds from day to day*, Eph. 4. 23. To *watch, stand fast, to quit us like men, to be strong*, 1 Cor. 16. 13. To *take to us the whole armour of God, that we may be able to stand against the wiles of the devil; and when we have done all, to stand*, Eph. 6. 11, 13. To *use all diligence to make our calling and election sure*, 2 Pet. 1. 10. and such like? Nay, which is very remarkable, these and the like Exhortations were address'd to *Christians* in those times, which had manifold advantages above these of *ours*. If I should say, That the Spirit of God, the sanctifying Grace of God, was then poured forth in more plentiful measures than ever after, not only *Scripture*, as I think, but *Reason* too, would be on my side. The Interest of the Church of Christ required it; Sanctity being as necessary as Miracles to convert the Jew and the Gentile. But besides this, the then wonder-  
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ful and surprizing Light of the Gospel, the Presence of *Jesus* in the Flesh, or of those who had been eye-witnesses of his Glory ; a Crowd of wondrous Works and Miracles, the expectation of terrible things, Temporal and Eternal Judgments at the door, and an equal expectation of glorious ones too. All these things breaking in, beyond expectation, upon a *Jewish* and *Pagan* World, overwhelm'd before by thick Darkness, and whose Abominations were too notorious to be conceal'd, and too detestable to be excused or defended, could not but produce a very great and sudden change. Now therefore, if in these times, many did start forth in a moment fit for *Baptism* and *Martyrdom* ; if many amongst these were suddenly changed, justified and crowned, I wonder not. *This* was a *day of Power*, a *day of Glory* wherein God asserted Himself, exalted his Son, and rescued the World by a *stretched out hand*. I should not therefore from hence be induced to expect any thing like at *this day*. But yet if notwithstanding all this, Christians in those happy times, amidst so many advantages, stood in *need* of such Exhortations, what do not we in these times ? If so much Watchfulness, Prayer, Patience, Fear, Abstinence, and earnest Contention became them, when God as it were *bowed the heavens*,

heavens, and came down and dwelt amongst men ; what becomes us in these days, in the dregs of time, when God stands as it were aloof off, to see what will be our latter end, retired behind a Cloud, which our Heresies and Infidelities, Schisms and Divisions, Sins and Provocations have raised ? To conclude, He that will be *Perfect* must not sit like the lame man by *Bethesda's* Pool, expecting till some *Angel* come to cure him ; but like our *Lord*, he must climb the Mount, and pray, and then he may be transformed ; he may be raised as much above the moral Corruption of his Nature by *Perfection*, as our Saviour was above the meanness and humility of his Body, by his glorious *Transfiguration*. These two Observations are of manifold use. For many expect pleasure when they have no right to it ; they would reap, before Virtue be grown up and ripen'd ; and being more intent upon the fruit of Duty, than the discharge of it, they are frequently disappointed and discouraged. Others there are, who mistaking some fits and flashes of spiritual joy for the habitual peace and pleasure of *Perfection*, do entertain too early confidences, and instead of *perfecting holiness in the fear of God*, they decline, or it may be, fall away through negligence and security ; or which is as bad, the Duties

ties of Religion grow tasteless and insipid to them for want of that pleasure which they ignorantly or presumptuously expect should constantly attend 'em : And so they are disheartned or disgusted, and give back ; which they would never do, if they did rightly understand, that *Perfection* is a work of time ; that a settled Tranquility, an habitual joy of Spirit, is the Fruit only of *Perfection* ; and that those short gleams of joy, which break in upon new Converts, and sometimes on other imperfect Christians, do depend upon extraordinary Circumstances, or are peculiar Favours of Heaven. *Lastly*, there are *many*, who have entertain'd very odd Fancies about the *Attainment of Perfection* ; they talk and act as if *Perfection* were the Product, not of Time and Experience, but an Instant ; as if it were to be infused in a moment, not acquir'd ; as if it were a meer Arbitrary Favour, not the Fruit of Meditation and Discipline. 'Tis true, it cannot be doubted by a Christian, but that *Perfection* derives it self from Heaven ; and that the Seed of it is the Grace of God : Yet it is true too, and can as little be doubted by any one who consults the Gospel, and the experience of the best men, that we must watch, and pray, and contend, labour, and persevere and that long too, ere we can attain it.

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And whoever fancies himself wrapt up into the *third Heaven* on a sudden, will find himself as suddenly let down to the *Earth* again; if he do not use his utmost diligence to fortify his Resolutions, to cherish the New-born Flame, and to guard and improve his Virtues.

3dly, It may be *Objected* against the account I have given of the *growth* of Virtue, that when I come to the Maturity of it, my colours are *too* bright, my strokes *too* bold, and the Form I have given it *too* Divine. For you describe it, will one say, as if Man, now grown *Perfect*, had nothing to do, but to enjoy God, and himself; as if he were already *entred into rest*, and did actually *sit down with Christ in heavenly places*; as if, in a word, *Virtue* were no longer his Task, but *Pleasure*; as if he had nothing to do but to rejoice continually, nothing further to press after, nothing to combat, nothing to contend with: Whereas the *Fathers* generally, and all Judicious *Modern* Writers seem to place *Perfection* in nothing higher, than in a perpetual progress towards it; they look upon Life as a perpetual Warfare, and utterly deny any such Height or Eminence as is rais'd above Clouds and Storms, above Troubles and Temptations. But to *this* I have *several* things to say, which will clear  
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my sense about this Matter, and dispell all *Objections*. *First*, I have describ'd the last Stage of the Christian's Spiritual Progress, which I call a state of Zeal, and in which I suppose the Christian to commence Perfect; this I say, I have describ'd in the same manner, and, as near as I could, in the same words which the *Scripture* does. *Secondly*, I do not pretend any where to assert, That there is any state in this Life rais'd above Trials and Temptations. Alas! the most *Perfect* Man will find it work enough to make good the Ground he has gain'd and maintain the Conquest he has won; much Watchfulness and Labour, much Humility and Fear, and many other Virtues are necessary to Perseverance in a state of *Perfection*. *Thirdly*, As the world now goes, and indeed ever did, *Perfection* is a state we arrive at very late; and all the way to it, full of Labour and Travel, full of Dangers and Difficulties; so that upon this account, the Life of Man may well enough be said to be a perpetual Warfare. But *Fourthly*, I do by no means affirm, That the *Perfect* Man is incapable of Growth and Improvement. Of this I shall have occasion to unfold my sense more fully afterwards. In the mean time I cannot forbear observing here, that there is a great difference between the growth of an

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*Imperfect* and a *Perfect* Christian ; for supposing Grace to be always increasing, and the very Maturity of Virtue to admit of Degrees ; yet the marks and distinctions of such different degrees are so nice and delicate, that the *Advances* of the *Perfect* Man are scarcely perceptible to himself, without the closest and strictest Enquiry, much less can they fall under the Observation of others. The *first Change* of a Sinner from Darkness to Light, from Vice to Virtue, from an aversion for God and Goodness, to a *Sincere*, though not a *Perfect* Love of both, is very palpable : So again, The change from a state of weakness and inconsistency, to one of strength ; of conflict and difficulty, to one of ease and liberty ; of fear and doubt, to one of confidence and pleasure, is little less evident than sensible. But the several degrees of growth afterwards, the improvements, whatever they be, of a Mature state, are of another nature, not consisting in a *Change*, but *Addition* ; and that made *insensibly*. Here therefore, the *Perfect* Man, in order to maintain the Peace and Pleasure of his Mind, need not enter into a Nice and Scrupulous Examination of the Degrees and Measures of his Virtues ; 'tis sufficient that he make good his Post ; 'tis enough if he follow the advice of St. Paul, 1 Cor. 15.

58. If he be steadfast and unmoveable, and always abounding in the Works of the Lord.

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## C H A P. VI.

*Of the Means of Perfection. Five general Observations, serving for directions in the use of Gospel-means, and Instrumental-duties.* 1. *The Practice of Wisdom and Virtue, is the best way to improve and strengthen both.* 2. *The Two general and immediate Instruments, as of Conversion, so of Perfection too, are the Gospel and the Spirit.* 3. *The natural and immediate Fruit of Meditation, Prayer, Eucharist, Psalmody, and good Conversation or Friendship, is, the quickning and enlivening the Conscience, the fortifying and confirming our Resolutions, and the raising and keeping up an Heavenly Frame of Spirit.* 4. *The immediate Ends of Discipline, are the subduing the Pride of the Heart, and the reducing the Appetites of the Body.* 5. *Some kinds of Life are better suited to the great Ends of Religion and Virtue, than others.*

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Should I insist particularly on every one of the *Means* or *Instruments* of *Perfection*, it would lead me through the whole System of Religion; it would oblige me to treat of all the Articles of our Faith, and all the Parts of Moral Righteousness. For the Virtues of the Gospel do all afford mutual support and nourishment to one another; and mutually minister to their own growth and strength. And *Prayer* and the *Lord's Supper*, not to mention *Meditation*, *Psalms*, *Conversation*, *Discipline*, are founded upon the belief of all the Mysteries of our Religion; and consist in the Exercise of almost all Christian Graces, as Repentance, Faith, Hope, Charity: But this would be an endless Task. I purpose therefore here only to lay down some few *General Observations*, which may serve for directions in the use of *Gospel Means*, point out the *End* we are to aim at, and enable us to reap the utmost *Benefit* from them.

§. 1. The *Practice* of Wisdom and Virtue, is the best way to improve and strengthen both. This is a Proposition almost Self-evident: For besides that, it is acknowledged on all Hands, that the frequent

quent repetition of single *Acts* of Virtue, is the natural way to arrive at an *Habit* of it; the *Practice* of Virtue gives a Man great boldness towards God, mingles Joy and Pleasure in all his Addresses to him, purifies and enlightens the Mind, and entitles him to more plentiful Measures of Grace, and higher degrees of Favour. *If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free, Joh. 8. 31, 32. To him that hath, shall be given, and he shall have more abundance, Matth. 13. 12.* If this be so, as undoubtedly it is, it is plain, That we ought not to be fond of such a Solitude or Retirement, as cuts off the opportunity of many Virtues, which may be daily practised in a more publick and active Life. The true *Anchorite* or *Hermite*, was at *first*, little better than a *Pious Extravagant*: I will not say how much *worse* he is now. Meditation and Prayer are excellent Duties; but Meekness and Charity, Mercy and Zeal, are not one jot inferior to them. The *World* is an excellent *School* to a good Christian; the Follies and the Miseries, the Trials and Temptations of it, do not only exercise and employ our Virtue, but cultivate and improve it: They afford us both *Instruction* and *Discipline*, and naturally

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advance us on towards solid Wisdom, and a well-settled Power over our selves. 'Tis our own fault if every Accident that befalls us, and every one whom we converse with, do not teach us somewhat; occasion some wise *Reflection*, or enkindle some Pious *Affection* in us. We do not reflect on our Words and Actions, we do not observe the motions of our own Hearts as diligently as we ought; we make little or no Application of what we see or hear, nor learn any thing from the Wisdom and the Virtue, the Folly and the Madness of *Man*, and the consequences of both: And so we neither improve our *Knowledge*, nor our *Virtue*, but are the same to day we were yesterday, and Life wastes away in common Accidents, and customary Actions, with as little alteration in us, as in our Affairs: Whereas, were we mindful, as we ought, of our true Interest, and desirous to reap some spiritual Benefit from every thing, the Virtues of *Good Men* would enkindle our Emulation, and the Folly and Madness of *Sinners* would confirm our abhorrence for Sin; from *one* we should learn Content, from *another* Industry; here we should see a Charm in Meekness and Charity, *there* in Humility; in *this* Man we should see Reason to admire Discretion, and Command of himself, in *that* Courage and Con-



Constancy, Assiduity and Perseverance : Nor would it be less useful to us, to observe, how Vanity exposes *one*, and Peevishness torments *another*; how Pride and Ambition embroil a *third*, and how hateful and contemptible Avarice renders a *fourth*; and to trace all that variety of ruin, which Lust and Prodigality, Disorder and Sloth, leave behind them.

And as this kind of Observations will fill us with solid and useful *Knowledge*, so will a diligent attention to the Rules of Righteousness, and discretion in all the common and daily Actions of Life, enrich us with true *Virtue*. *Religion* is not to be confin'd to the *Church*, and to the *Closet*, nor to be exercised only in *Prayers* and *Sacraments*, *Meditation* and *Alms*; but every where, we are in the Presence of God, and every Word, every Action, is capable of *Morality*. Our Defects and Infirmities betray themselves in the daily Accidents and the common Conversation of Life; and *here* they draw after them very important Consequences; and therefore *here* they are to be watched over, regulated and govern'd, as well as in our more *solemn* Actions. 'Tis to the Virtues or the Errors of our *common* Conversation and *ordinary* Deportment, that we owe both our Friends and Enemies, our good or bad Character abroad, our

Domestick Peace or Troubles ; and in a high degree, the improvement or depravation of our Minds. Let no Man then, that will be *Perfect* or *Happy*, abandon himself to his Humours or Inclinations in his Carriage towards his Acquaintance, his Children, his Servants : Let no Man, that will be *Perfect* or *Happy*, follow *Prejudice* or *Fashion* in the common and customary Actions of Life : But let him assure himself, that by a daily endeavour to conform these more and more to the excellent Rules of the Gospel, he is to train up himself by degrees to the most absolute *Wisdom*, and the most *Perfect Virtue*, he is capable of. And to this end he must first know himself, and those he has to do with ; he must discern the proper Season and the just Occasion of every Virtue ; and then he must apply himself to the acquiring the Perfection of it by the daily Exercise of it, even in those things, which, for want of due Reflection, do not commonly seem of any great Importance. To one that is *thus* dispos'd, the dulness or the carelessness of a Servant, the stubbornness of a Child, the Sourness of a Parent, the Inconstancy of Friends, the Coldness of Relations, the Neglect or Ingratitude of the World, will all prove extremely useful and beneficial ; every thing will instruct him, every thing will afford

an opportunity of exercising some Virtue or another; so that such a one shall be *daily* learning, *daily* growing better and wiser.

§. 2. The *two* great *Instruments*, not of *Regeneration* only, but also of *Perseverance* and *Perfection*, are the *Word* and the *Spirit* of *God*. This no Man *doubts* that is a *Christian*: And therefore I will not go about to *prove* it: Nor will I at present discourse of the *Energy* and *Operation* of the *one*, and the *other*; or examine what each is in its self, or wherein the one differs from the other. 'Tis abundantly enough, if we be assured that the *Gospel* and the *Spirit* are proper and sufficient *Means* to attain the great *Ends* I have mentioned, namely, our *Conversion* and *Perfection*. And that they are so, is very plain from those *Texts* which do expressly assert, 'That the *Gospel* contains all those *Truths* that are necessary to the clear *Exposition* of our *Duty*, or to the moving and obliging us to the *Practice* of it. And that the *Spirit* implies a supply of all that supernatural strength, be it what it will, that is necessary to enable us, not only to will, but to do that which the *Gospel* convinces us to be our *Duty*. Such are, *Rom. 8. 2. For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death.* 2 *Tim. 3. 16, 17.*

*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works. 2 Cor. 12. 9. And he said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 1 Pet. 1. 5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.*

'Tis needless to multiply *Texts* on this occasion, otherwise 'twere very easy to shew, That all things necessary to *Life and Godliness*, are contain'd in the *Word and Spirit*; that whatever is necessarily to be wrought in us to prepare us for, or entitle us to *Eternal Salvation*, is ascribed to the *Gospel* and the *Spirit*. This Truth then being unquestionable, That the *Gospel* and the *Spirit* are the two great *Instruments of Perfection*; we may from hence infer two *Rules*, which are of the most universal use, and of the most powerful efficacy in the pursuit of *Perfection*. 1. We cannot have too great a Value, too great a Passion for the *Book of God*; nor fix our Thoughts and Hearts too earnestly upon the truths of it. We must imitate the *Thessalonians*, in behalf of whom St. Paul thanks God, *because*

*cause when they received the word of God which they heard of him, they received it not as the word of men; but as it is in truth, the word of God, 1 Thess. 2. 13.* that is, we must entertain the Gospel, as *that* which has Infallible Truth in all its Doctrines, uncontrollable Authority in all its Precepts, a Divine Certainty in all its Promises and Threats, and a Divine Wisdom in all its Counsels and Directions: And *he* that thus believes will certainly find the Gospel to work effectually in *him*, as it did in the *Thessalonians*. What Light and Beauty will he discern in all its Descriptions of our Duty! What Force in all its Persuasions! What Majesty, what Dignity, what Life, what Power, what Consolation, what Support! In one word, What Heavenly Virtue will he discern in each part of it, and what vast and unfathomable Wisdom in the whole Composure and Contrivance of it! How will he then admire it, how will he love it, how will he study it, how will he delight in it! How will he be transported by the Promises, and awed by the Threats of it! How will he be pierced and struck through by those Exaggerations of Sin, and Captiv'd and Enamour'd by those lively and divine Descriptions of Virtue he meets in it! How will he adore the Goodness of God, conspicuous in our Re-



demption ! How will he be inflam'd with the Love of *Jesus*, and be amaz'd at his Condescension and Humility ! *This* and much more is the natural effect of our receiving the *Gospel* as we ought, and pondering the Truths of it with devout and incessant Meditation. This the Royal Psalmist was abundantly sensible of, *Thy word have I hid in my heart, that I might not sin against thee*, Psalm 119. 11. *Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me. I have more understanding than all my teachers : for thy testimonies are my meditation*, ver. 98. To which I might add many other verses out of that *Psalm*, containing the various and mighty *Effects* of the *Word of God*. Nor will any one think that I attribute too much to the study of this *Word of Life*, who shall consider that it is one of the great Works of the *Holy Spirit*, to *incline our hearts to the testimonies of God*, to *write his laws in our hearts*, to dispose us to attend to revealed Truths ; and in one word, to fix our Minds and Thoughts upon them.

2. Since the *Spirit*, together with the *Gospel*, is a joint Principle of *Regeneration* and *Perfection*, 'tis manifest, That we ought to live in a continual dependence upon God. He must be our Hope and Confidence in the *Day of Trial* : He must be our Praise

Praise and Boast in the *Day of Victory*, and in the *Day of Peace* : When we *lie down*, and when we *rise up*, we must say with the *Psalmist*, 'Tis thou, Lord, that makest me dwell in safety, *Psal.* 4. 8. We must look upon our selves as surrounded by Enemies, and besieged by *Spiritual Dangers*, as *David* was by *Temporal* : And as he in the one, so must we in the other, expect Strength and salvation from *Him*. Through God we shall do valiantly, for he it is that shall tread down our enemies, *Psal.* 60. 12. Many nations compass me round about ; but in the name of the Lord I will destroy them. And when we have conquer'd Temptations, and routed the Powers of Darkness, we must ascribe all, not to our own strength, nor to our own watchfulness, but to the Grace and the Power of God. If the Lord himself had not been on our side, now may Israel say ; if the Lord himself had not been on our side, when the Legions of Hell combined with the World and Flesh against us, they had swallowed us up alive, *Psal.* 124. 1, 2, 3. Now many will be the happy effects of this dependence upon God ; we shall be passionately desirous of his Presence, of his Grace and Favour ; we shall dress and prepare our Souls, we shall awaken and dispose all our Faculties to receive him ; we shall ever do the things that may invite and prevail with him to abide with us ;

us; we shall be apprehensive of his forsaking us, as the greatest Evil that can befall us. *Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the king of glory shall come in; Awake O my Soul, raise thy self above this World and Flesh, that thou mayest be fit for the king of glory to dwell in thee: Who is the king of glory? The Lord strong and mighty, the Lord mighty in battel; that Holy Spirit that subdues our Enemies, that strengthens us with Might, and fills us with Courage and Holy Alacrity, Psal. 24. 7, 8. Nor does the Psalmist prepare his Soul for God by Meditation only, and Spiritual Recollection and Soliloquies; but by a careful and circumspect Regulation of all his Actions, Psal. 101. 2, 3. I will behave my self wisely in a perfect way: O when wilt thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside, it shall not cleave to me. And how earnestly does he pray against God's forsaking him? Psal. 51. 11. Cast me not away from thy presence, and take not thy holy presence from me. The Result of all this, must needs be Steadfastness and Growth in Holiness and Goodness. For First, This is the natural influence of such a dependence upon God; it places us as always before Him, and makes*

makes us walk humbly and circumspectly, as becomes those that are awed by the Presence of so Holy a Majesty: I have *set the Lord always before me; because he is at my right-hand, I shall not be moved*, Psal. 16. 1. Secondly, We cannot doubt but that God will plentifully bestow his Grace on those, who thus rely upon him. For where can He bestow it with more Advantage to his Glory, or to the Propagation of Holiness; both which are so dear to him? Who is a Subject more capable of it, or who can be better entitled to it, than he who thus depends upon God? As he begs it *Humbly*, and receives it *Thankfully*; so he will Husband it *Carefully*, and employ it *Zealously*.

§. 3. In *Prayer, Meditation*, and other *Instrumental* duties of Religion, we are to aim at *one* or *all* of these *three* things. 1. The Quickening and Enlivening the *Conscience*. 2. The Confirming and Strengthening our *Resolutions* of obedience. 3. The Raising and Keeping up *Holy* and *Devout Affections*. Great is the benefit of *each* of these. *Tenderness* of *Conscience* will keep us not only from Evil, but every appearance of it; increase of *Spiritual Strength*, will render us steadfast and unmoveable in all the Works of God; and *Holy Passion* will

will make us abound in them. To spiritual *Passion* we owe the zeal and pleasure; to spiritual *Strength* or *Liberty*, the Constancy and Uniformity of an Holy Life; and both *Strength* and *Passion* are generally owing to a *Tender* and *Enlighten'd Conscience*. For while the *Conscience* preserves a *quick* and *nice* sense of good and evil, all the great Truths of the Gospel will have their proper Force, and natural Efficacy upon us. These then are the Genuine *Fruits* of *Meditation*, the *Eucharist*, *Psalms*, and such like. If they do not add life and light to the *Conscience*; if they do not augment our *Strength*, nor exalt our *Passions*; if they do not increase our detestation of Sin, and our love to God and Goodness; if they do not quicken and excite devout purposes; if they do not engage and refresh the Soul by Holy Joy and Heavenly Pleasure; if, I say, they do not in some degree or other promote *these* things, we reap *no* benefit at all from them, or we can never be *certain* that we do. But though the ends I have mentioned, be of this great use to *all*, and consequently *all* are obliged to aim at them, yet may the *different* defects and imperfections of *different* Christians, render *one* of these ends more necessary than *another*; and by consequence, it will be *Wisdom* more



more immediately and directly to intend and pursue *that*. For *Example*; if a man's *Temper* be such, that his *Passions* do soon kindle, and soon die again; that he is apt to form wise and great Projects, and as unapt to accomplish any thing; in *this* case, it will be his Duty to aim especially at the *increase of Strength*. But if on the *other* hand, a man's *Temper* be cold and phlegmatick, slow and heavy; it is but fit that he should particularly apply himself to the awakening and exciting *Devout Affections* in his Soul. For *as* excellent purposes do often miscarry for want of constancy and firmness of mind; So steadiness and firmness of mind, doth seldom effect any great matter, when it wants life and passion to put it into motion. *Again*, if one's *past* life has been very *Sinful*, or the *present* be not very *Fruitful*, it will behove such a one to increase the *Tenderness of Conscience*, to add more light and life to its *Convictions*; that by a daily repetition of Contrition and Compunction, he may wash off the *Stain*, or by the *Fruitfulness* of his following life, repair the *Barrenness* of that past. Having thus in few words, both made out the usefulness of those *three ends* I proposed to a Christian in the performance of *Instrumental Duties* of Religion, and shewed in what cases he may

may be obliged to aim more immediately at *one* than *another*; I will now enquire, and that as briefly as I can, *how* these *three Ends* may be secured and promoted.

1st. Of *Tenderness of Conscience*, or the full and lively convictions of it.

To promote this, the *first* thing necessary is *Meditation*. No man, who diligently searches and studies the *Book of God*, can be a stranger to *himself*, or to his *duty*. Not to his *duty*; for this *Book* reveals the whole *Will of God* in clear and full terms; it gives us such infallible *Characters* of good and evil, right and wrong, as render our Ignorance or Error inexcusable: It points out the great *Ends of Life* so plainly, and conducts us to them by such general and unerring *Rules*, that there is no variety of circumstances can so perplex and ravel our Duty, but that an *honest* man by the help of this may easily discover it. For this reason 'tis that the *Word of God* is called *Light*, because it does distinguish between Good and Evil, Right and Wrong; and like a *Lamp* does manifest the Path which we are to chuse, and disperses that *mist* and *darkness*, with which the Lust of Man, and the Subtilty of Hell has covered it. And for this reason 'tis, that the Good have such a *Value*, and the Wicked such an *Aversion*

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for the Book of God. For, every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God, John 3. 20, 21. Nor can he that studies the *Word of God*, be a stranger to *Himself* any more than to his Duty. For this Light ransacks all the recesses of the Soul; it traces all its Affections back to their first springs and sources; it lays open all its desires and projects, and strips its most secret purposes of all their disguise: *For the word of God is quick and powerful, and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discernor of the thoughts and intents of the heart*, Heb. 4. 12. In a word, if we would preserve the *Conscience* quick and sensible, we must be daily conversant in the *Book of God*. For this commands with that Authority, instructs with that Clearness, persuades with that Force, reprov's with that Purity, Prudence and Charity, that we shall not easily be able to resist it; it describes Righteousness and Sin in such true and lively Colours, proclaims Rewards and Punishments in such powerful and moving Language, that it rouzes even the Dead in Sin, penetrates and wounds the stupid and obdurate. To

To *Meditation* we must add *Prayer*. For this is a very proper and essential *means* to refresh and renew in the Soul, the hatred of Sin, and love of Goodness; and to improve those impressions which *Meditation* has made upon it. We cannot easily put up Petitions to *God* with confidence, unless we do the things that *please* him; for our hearts will misgive us, and our very petitions will reproach us: And the meer *Thought* of entring more immediately into the presence of *God*, does oblige us to a more careful trial and examination of our Actions. For *God* being not only Omniscient, but Just and Holy too, we can no more flatter our selves with the hope of pardon for any Sin into which we are betrayed by fondness or negligence, than we can imagine him ignorant of it. But this is not all; we are to pray, that *God* would enable us to *search* out and *discover* our own Hearts. Psal. 139. 23, 24. *Search me, O God, and know my heart: Try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.* And if we do this sincerely, *God* will undoubtedly grant our requests; and will lay open to us all our present defects and infirmities, and shew us how far short we come of the *glory of God*: That *Perfection* of Holiness and Happiness, which many eminent *Saints* actually arrived

arrived at upon Earth. And we may be sure, *that* Light which breaks in upon our mind with this brightness, will not suffer any latent *Corruptions* to continue undiscovered ; nor permit us to forget the stains and ruins, which the *Sins* of our past life have left behind them. *Conversation* is another way, by which we learn to know our selves, and by which *Conscience* is kept awake, and in its *vigor*. How convictive, how *moving* is the Discourse of a Devout and Pious *Friend*? When he complains, or when he rejoices ; when he relates the History of his own Experience ; when he lets us see the designs he has form'd, and the excellent ends his Soul thirsts after ; how does our heart burn within us? What variety of *Affections* does it *raise* in us, when he makes his remarks on human Nature and the World ; when he bewails the dishonour of God and the decay of Religion amongst us ; when he relates the misery and misfortune of Sinners, and observes the particular Sins and Follies that occasion it? How often does he hereby *provoke* us to wise *Reflections* on our selves? How many new beauties does he *discover* to us in Virtue? How many deformities in Sin, which had escaped *our* Observations? But 'tis not the *Conversation* only of my Friend ; but his *Life* also, from which



I derive, or may do so, *Instruction* and *Admonition*. The *Perfections* of my *Friend*, are the gentlest and the mildest, and yet the most awakening *Reproofs* too of my *own defects*; and by the freshness and lustre of his *Virtue*, I discern best the weakness and the dimness of my *own*. How often have I been moved to turn my Thoughts with some *Indignation* on my own heats and commotions, while I have admired and blest the sweetness and the gentleness, the softness and the calm, very conspicuous in an excellent Friend? And when I have heard *another* mention his *Nightly Praises*, and those Divine thoughts which filled the *Intervals* of his *Sleep*, and made those hours that are so burthen some to some, the most entertaining and delightful parts of his Rest, how have I been inwardly filled with confusion and shame? How have I upbraided and reproached myself, condemned the sluggishness of my days, the dulness and the wandrings of my Soul by night? And I believe every sincere Man must find himself thus affected on the like occasions. For in *this* kind of *Reproof*, which I talk of, there is something more of Force and Authority than is to be found in any *other*; for the Example of Friends, does not only teach us *what* we are to do, but demonstrates also that it *may* be done.

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Nor does Virtue any where appear with so lovely and charming an *Air* as in a Friend. But after all, amongst all the benefits we gain by excellent Friendships, we ought not to reckon *this* as the *least*, that it is one, and that an indispensable *Office* of *Friendship*, to *admonish* and *reprove*: For the *reproofs* of *instruction* are the *paths* of *life*, Prov. 6. 23. But then, that we may be capable of this Blessing, we must dispose our minds to *expect* and *bear* *Reproof*: We must strive after an humble and teachable Temper; and we must invite and encourage our Friends to this kindest Office; not only by unaffected requests, but also by *obeying* their advice, *pardoning* whatever infirmity may be interspers'd with it, and *loving* them the better, as indeed they deserve: For there is scarce any *better* proof of their Affection, Prudence and Courage, which they are capable of giving us.

2ly, A *Second* End of *Instrumental* Duties is the *Increase* of *Spiritual* Strength. Now *Spiritual* Strength consists in the Power and Dominion we have over our Affections and Actions: And it stands upon *two* Bases; the *Reduction* of *Sin*, and the *Growth* of *Virtue*; whatever does weaken and reduce our propensions to Sin, whatever promotes the subjection of the

Body, adds Power and Authority to the Mind, and renders Virtue more easy and pleasant. And because Virtues have a mutual Connexion and Dependence upon one another; therefore whatever promotes any one, promotes all. But especially, whatever strengthens our Hope, or quickens our Fear, or enlarges our Knowledge, and increases our Faith; this does confirm and establish our Resolution more than anything else. *Faith* is the *Root*, *Fear* the *Guard*, and *Hope* the *Spur* of all our Virtues. Faith convinces us what is our Duty; Fear makes us Impartial, Diligent and Watchful; Hope, resolved and active in the Prosecution of it. It being thus clear, *what* our *Spiritual Strength* consists in, it will be easy to discern by what *means* we are to gain it. But I can here only suggest those hints and intimations which the *Reader* must upon occasion, as he needs, enlarge and improve.

1. *Meditation* is the *first* thing necessary. We must often survey the Grounds and Foundations of our Faith; we must consider frequently and seriously the *Scripture Topicks* of Hope and Fear, such are the Death of *Jesus*, a Judgment to come, the Holiness and Justice, and the Omnipresence of *God*: We must diligently observe the Wiles and Stratagems of *Satan*, the Arts and Insinuations of the *World* and *Flesh*, and mark the

the Progres of *Sin* from its very beginning to Maturity; and all this with a particular regard to the Corruption of our own *Nature*, and the deceitfulness of our own *Hearts*. We must often ponder upon the Beauty and Peace of *Holiness*, the love of *God* and of *Jesus*, the Virtues, Sufferings, and Crowns of *Martyrs*. And finally, If we will increase in *strength*, we must practise this duty of *Meditation* often, and we must not suffer our selves to be withdrawn from it, or be prevail'd with to intermit it on any slight and trivial pretences. And because we are not always *Masters* of our own *Affairs*, nor consequently of our *Time*; therefore ought we to have ever ready at hand, a good Collection of *Texts*, which contain in *few* words, the Power and Spirit of *Gospel Motives*, the *Perfection* and Beauty of Duties, and the Substance of Advice and Counsel: And to fix these so in our *Memory*, that they may serve as a *Shield* for us to oppose, as our *Saviour* did, *against the Darts of the Devil*, and as a *supply* of excellent and useful Thoughts upon a sudden: So that in all the little Interruptions of Business, and the many little vacancies of the Day, the Mind, which is an active and busy Spirit, may never want a proper *subject* to work upon; much less lose it self in wild and lazy

amusements, or *defile* it self by vain or vicious Thoughts. But we must not only take care that *Meditation* be frequent, but also that it be not loose and roving. To which end it will be necessary to study our *selves* as well as the *Scriptures*, and to be intimately acquainted with the advantages and disadvantages of our Constitution, and our State; that so in our *Meditations* on the *Scriptures*, we may more particularly have an Eye on those Vices *we* are most obnoxious to, and those Virtues which are either more necessary, or more feeble and undergrown.

Next after *Meditation* must follow *Prayer*. Great is the *Power* of *Prayer* in promoting Christian Strength and Fortitude; whether we consider its *Prevalence upon God*, or its natural *Influence upon our selves*. If we consider the *latter*, what Divine Force and Energy is there in the Confidences of Faith, the Joys of Hope, the earnest Longings and Desires of Love, the tender Sorrows of Contrition, the delight of Praises and Thanksgivings, the Adorations and Self depressions of a profound Humility, and the Resolutions and Vows of a perfect Abhorrence of, and Holy Zeal and Indignation against Sin! How do these things mellow and enrich the Soul! How do they raise it higher and higher above the corruption

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*tion which is in the world through lust ! How do they renew it daily, and make it a partaker of the Divine Nature ! The Repetition of the same acts naturally begets an Habit ; an Habit is the Strength and Perfection of the Soul ; for it is a disposition ripen'd and confirm'd by Custom. How naturally then must Prayer fortify the Mind, ripen good Dispositions, or add Strength and Perfection to good Habits ! Since it is nothing else but a repeated Exercise of almost all the Graces of the Gospel, Repentance, Faith, Hope, Charity, and the like ; And it ought to be observed, that Prayer gives us a frequent opportunity of exercising those Virtues, which we should not otherwise be so often oblig'd to do. If, Secondly, we inquire into the Prevalence of Prayer with God, we shall have further reasons yet to resolve, that it is a most effectual means of increasing our spiritual Strength. What will God deny to the Prayer of a Righteous Man ? He may deny him temporal things, because they are not good for him. He may refuse to remove a Temptation, because this is often an occasion of his own Glory, and his Servants Reward ; but he will never refuse him Grace to Conquer it. He will no more deny his Spirit to one that earnestly and sincerely begs it, than the natural Parent*

will Bread to his hungry and craving Child. And no wonder, since Grace is as necessary to the spiritual Life as Bread to the natural; the Goodness of God is more tender and compassionate than any Instinct in Human Nature; and the Purity and Perfection of God more zealously solicitous for the Holiness and Immortality of *his* Children than Earthly Parents can be for a sickly perishing Life of theirs. Thus then 'tis plain, that *Prayer* contributes wonderfully to the *Strengthening* and *Establishing* the Mind of Man in goodness. But then we must remember, that it must have these *two Qualifications*; it must be *frequent* and *incessantly importunate*. 1. It must be *Frequent*. I would have this Rule complied with as far as it may, even in our stated, regular, and solemn Addresses to God. But because Business, and several Obligations we lie under to the World, do often press hard upon us, therefore must I give the same Counsel *here*, which I did before under the *Head of Meditation*; that is, to have always ready and imprinted in our *Memory* several *Texts of Scripture*, containing the most weighty and important Truths, in the most piercing and moving Language; that we may be able to form these on a sudden into *Ejaculations*, in which, our *Souls* may mount up into Hea-  
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ven, amidst the Ardours and Transports of Desires and Praises, as the Angel did, in the Flame of *Manoah's* Sacrifice.

2. *Prayer* must be *incessantly importunate*. *Importunate* it will be, if the Soul be prepar'd and dispos'd as it ought; that is, if it be disingag'd from this World, and possessed intirely with the Belief and earnest Expectation of a better; if it be humbled in it self, disclaim all Strength and Merit of its own, and rest wholly on the Goodness and All-sufficiency of God. I add *Incessantly*, in Conformity to the *Parables* of our Lord, Luke 11. 8. and 18. 5. and the ἀδιαλείπτως of the *Apostle*, 1 Thess. 5. 17. And whoever considers Human Nature well, and remembers how soon pious Motions vanish, and how little they effect, will discern a plain reason, both for *Vehe- mence* and *Perseverance* in *Prayer*: For *Vehe- mence*, that the Soul may be deeply impres- sed by pious Passions; for *Perseverance*, that such Impressions may not be effaced and obliterated. Nor let any one fancy, That *Prayer* thus qualified has not a bet- ter influence upon God as well as up- on our selves: 'Tis true, God is void of the painfulness and defects of *Human* Passions, but not of the Perfection of *Divine* ones. Woe were to us, if God were an inflexible, inexorable Deity, and incapable of being wrought

wrought upon by the incessant Importunity of his poor Creatures : Woe were to us, if the softness and the tenderness of the *Divine Nature*, did not infinitely exceed the little resemblances of it in *Man*. If in a word, God did not abound in Goodness, Mercy, and Compassion, more easily to be moved and excited than those Human Passions that bear some *Analogy* to them. Next to *Conversation with God by Prayer*, the *Conversation of good Men* does wonderfully contribute to the building us up in Faith and Virtue. How does the Sense and Experience of such as deserve our esteem and affection, settle and establish our Judgment when they concur with us ! How does their Knowledge enlighten us, their Reason strengthen our Faith, and their Example inflame us with Emulation ! A pious Friendship renders Religion it self more engaging : It sanctifies our very Diversions and Recreations, and makes them minister to Virtue ; it minds us when we are forgetful, supports and encourages us when we faint and tire, reproves and corrects us when we give back, and recalls us into the right path when we go out of it. This *is*, or this *should* be, the business of *Conversation*, the end and advantage of *Friendship* : We should be often *talking* together of the things of God, *communicating*

ting and laying open the state of our Souls, our Fears, our Hopes, our Improvements and Defects; we should *watch* over one another, *comfort* and *support* one another; our *Discourse* should always minister new warmth, or new strength to our Holy Faith and Love. But among *all* the *means* of *Grace*, there is *no one* does so much *corroborate* and *nourish* the Soul of Man as the *Holy Eucharist*. How many wise and impartial Reflections does the *Preparation* for it occasion? What unfeigned Humility, and what a profound Awe of the Divine Majesty, does a previous *Self-Examination* beget in us? What a tender sense of the Divine Love does the *Contemplation* of the whole Mystery enkindle? What Firmness and Resolution do we derive from fresh *Vows* and repeated *Engagements*; and these offer'd up with so much *Solemnity*? And how much, finally, is the Habit of Holiness improved by that *spiritual Pleasure*, which the sensible *Assurances* of Grace and Salvation work in us, by that *Awe* and Holy *Fear* which the whole Action leaves behind on our Minds, and the *Zeal*, *Vigilance*, and *Circumspection* it obliges us to for the time following? Not to mention here, how the Participation of this *Holy Sacrament* obliges us to a most solemn *Exercise* of Repentance towards God, and  
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Faith in our Lord Jesus, of Brotherly Love and Charity, and the Hope of Immortality and Glory. *Here*, in a word, we prepare to meet *God*, as we would do in Death and Judgment ; *here* we make an open Profession of our Holy Faith, renounce the World and Flesh, all our sinful or vain desires ; devote our selves to the Service of *Jesus* ; and learn to expect Happiness from nothing else, but the Merits and the Imitation of his Cross. So profound is the *Wisdom* of this Institution, that it evidently speaks *God* the *Author* of it, and proclaims the too common *neglect* of it in most parts of *this Nation*, and *inexcusable* Sin and Folly.

3. A *Third end* of *Instrumental Duties* of Religion, is the *raising* and *keeping up* *Holy* and *Devout Affections*. I know not why *Passion* is so commonly undervalued and disparaged in *Religion*, unless they who thus treat it, mean nothing by it, but a short liv'd and superficial commotion of the Mind, which leaves no print or relish behind it, and is presently succeeded by Sin and Folly. *Holy Passion* is the vigour and strength of the Soul ; 'tis the state and frame of the Mind when it is thoroughly moved and affected. And therefore to form to one's self *Religion* destitute of *Passion*, is little better than to content one's self

self with one that is lazy, lukewarm, and lifeless. And though there be some *Temper*s very unapt to be *moved*, yet 'tis hard to imagine how even these can be wrought up to a Resolution, or that Resolution be supported and continued without their being affected so thoroughly, as to feel either a *real* Passion, or something very nearly *approaching* one. 'Tis an excellent Frame of Spirit, when the Soul is easily elevated and transported into *Holy Passion*: And I find that all those *Virtues*, or rather *Acts of Virtue*, which are describ'd to the Life, and which are by all judg'd most Perfect and Lovely, have most of *Passion* in them. How *Warm* and *Passionate* was the *Love* of *David* for his *God*! What *Flame*, what *vehemence of Desire* was he moved by, when he cries out, *Psalms* 42. 1, 2. *As the hart panteth after the water-brooks, so panteth my soul after thee, O God: my soul thirsteth for God, for the living God.* What awful Concussions and Agitations of Spirit did he feel, when he thus describes his *Fear*, *My flesh trembleth for fear of thee, and I am afraid of thy judgments*, *Psal.* 119. 120. What afflictions of Soul, what tenderness of Heart do we meet with in the *Repentance* of *St. Peter*, when he went forth and wept bitterly! Of *Mary Magdalen*, or whoever that *Woman* in *Luke* 7. was, when

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*she washed the feet of our Saviour with her tears, and wiped them with the hairs of her head ! And of the Royal Psalmist when he watered his couch with his tears, Psal. 6. 6. Nor were the Pleasures of Assurance less sensible and vehement than the Sorrows of Repentance, when the first Christians rejoiced with joy unspeakable, and hopes full of glory. Shall I here add that Holy Indignation against Sin, that vehement desire of making some Reparation for it, which is the effect of Godly Sorrow, that Zeal and Fervency of Spirit in the Service of God, which is the highest Character of Perfection it self? Shall I call these Passions? I must not; for though they have the heat and agitation of Passion, they have in them the firmness and steadiness of an Habit. And I wish with all my Heart, that all those other excellent Affections of Soul, which I before named, could be rendred Natural and Habitual. The nearer we come to this, undoubtedly the Perfecter. I doubt Mortality is incapable of any such height: But the more frequent as well as the more vehement and fervent such Affections are, the better certainly; for great is the Force and Virtue of Holy Passion; the flame of Love refines our Nature, and purifies it from all its Dross; the Tears of a Godly Sorrow extinguish all our carnal and worldly Lusts; and the Agitati-  
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ons of *Fear* preserve the chastity and purity of the Soul. 'Tis plain then, That our Religion ought to be animated by *Holy Passions*; that the more frequent and natural these grow, the more *Perfect* we are; that being the most excellent frame of Spirit, when we are most apt to be sensibly and thoroughly *affected* by Divine Truths. By what *Means* we may attain to this, is *now* briefly to be considered. 'Tis certain, That great and important, wonderful and glorious *Truths*, will not fail to affect us, and that throughly, unless Lust or Infidelity have render'd us stupid and impenetrable. And that *Gospel-Truths* are *such*, is no doubt at all; let the Conviction be full, the Representation lively, and the *Truth* will do its work. 'Tis for want of such Circumstances and such sensible Notions of an Object as may strike the Imagination; for want of close and particular Applications, when *Divine Truths* do not move us. This now does not only call us to the frequent *Meditation* of the most *Affecting* Subjects, the Majesty and Omnipresence of God; the Sufferings of Christ, Death and Judgment, Heaven and Hell; but it shews also, how to model and form our *Meditations*, that they prove not cold and sluggish. Let the Object of our Thoughts be described by the most *sensible*  
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Images or Resemblances, let it be clad with the most *natural* Circumstances, let it be made as *particular* as it can, by fixing its Eye *upon* us, and pointing its Motion *towards* us; but above all, and in the first place, let the *Proof* of it be clear and strong. *Prayer* is an Exercise very apt to move the *Passion*: The Mind having disengaged it self from all Earthly and Bodily Affections, is prepared for the impression of *Truth* and the *Spirit of God*; it draws nearer into the Presence of God, and the sense of this sheds an awful Reverence upon it; it has a clearer, calmer, and more serious *View* of Divine Things, than when it is obscured and disturbed by worldly Objects. In a word, *Meditation* is in *this* Exercise render'd more *solemn* and more *particular*; and when the Holy Fire is kindled in the Soul, it dilates and diffuses it self more and more, till the strength of Desire, the vehemence of Holy Love transcending the weakness of this Mortal Nature, we *faint* under the *Passions* that we cannot bear. The *Lord's Supper* is an Holy Rite, wonderfully adapted to raise excellent *Passions*: *Here* Christ is, as it were *set forth Crucified amongst us*; we see His *Body* broken, and His *Blood* poured forth; *here* with a devout Joy we receive and embrace Him by Faith and Love in those *Symbols* of His  
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Body and Blood, and *Pledges* of His Love. The *Soul* must be very *ill prepared*, it must have very imperfect Notions of Sin and Damnation, the Cross of Christ, Grace and Salvation, which is not sensible of a *Crowd* of Holy *Passions* springing up in it at *this Sacrament*. *Hymns* and *Psalms* have, by I know not what *Natural Magick*, a peculiar Force and Operation upon a pious Mind. *Divine Poetry* has a noble elevation of Thoughts; it does not devise and counterfeit *Passions*, but only *vents* those which it *feels*; and these are pure and lovely, kindled from above. Therefore are all its Characters natural, its Descriptions lively, its Language moving and powerful; and all is so directly suited to a *Devout* Mind, that it presently enters, moves, and actuates it, inspires and informs it with the very *Passions* it describes. And though all Good Men are not *equally* mov'd in this Duty, yet all, I believe, are *more* or *less* moved. It was very much the business of the *Prophets*, and all of *Prophetick Education*; our Lord and his *Disciples* practis'd it frequently; it was ever a great part of *Religious Joy*, and one of the greatest Pleasures of pious *Retirement*: And I wish from my Heart the esteem of it were revived in *our* days; I persuade my self it would add much to the *Warmth* and Plea-

sure of Devotion ; it would contribute to introduce *Religion* into our *Families* ; and for ought I know, into our very *Recreations* and *Friendships*. And this minds me, that as I have under every foregoing Head taken notice of the Advantages of *Conversation*, so I should not forget it here. This has a lively influence upon our Minds, and always kindles in the Soul a gentle heat. And did we but accustom our selves to *entertain* one another with Discourse about another World ; did we mingle the *Praises of God* with the Feasts and Joys of Life ; did we retire to our *Country Houses* to contemplate the variety and riches of Divine Wisdom and Bounty in those *natural* Scenes of Pleasure which the *Country* affords, and did we now and then invite our *Friends* to join with us in offering up *Hallelujahs* to God on this account, what Brightness and Serenity, what Calm and Pleasure, would this diffuse through all our Souls, through all our Days ! To this that I have said touching the exciting *Holy Passions*, I will only add one *Observation*, formed upon those Words of the *Apostle*, James 5. 13. *Is any among you afflicted ? let him pray. Is any merry ? let him sing Psalms.* That *Religion* must be accommodated to *Nature*, and that devout *Passions* will soon shoot up, when they are engrafted upon a *Natural* Stock.

Stock. With which I will join this *other*, That since we are most affected by such Truths as are most particular, circumstantiated, and sensible, and therefore imprint themselves more easily and deeply on our Imagination; for this Reason I should recommend the *Reading* the *Lives* of *Saints* and *excellent Persons*, were they not generally writ so, that we have reason to desire somewhat more of the Spirit of *Piety* in the *Learned*, and more of *Judgment* in the *Pious*, who have employed their Pens on this Argument.

§. 4. The immediate *Ends* of *Discipline* are, the *subduing the Pride of the Heart*, and the *reducing the Appetites of the Body*. By *Discipline*, I here understand whatever *voluntary Rigours* we impose upon our *selves*, or whatever *voluntary Restraints* we lay upon our allowed *Enjoyments*. And when I say that the *Humiliation* of the *Heart*, and *Subjection* of the *Body* are the immediate *Ends* of *both*, I do not exclude any *other* which may be *involved* in these, or *result* from them. Now, of what *Importance* these two things are, I need not shew. For since all Sin is distinguished in Scripture into the filthiness of the *Spirit* and the *Flesh*, it is plain, that the *Pride* of the *Heart*, and the *Lust* of the *Body*, are the

two great Causes of all Immorality and Uncleanneſs. And therefore theſe are the two great Ends which the Wiſe and Good have ever had in their Eye in all their Acts of Self-denial and Mortification. This is ſufficiently attested by the Example of David, Psalm 131. *Lord, I am not high-minded, I have no proud looks. I do not exerciſe my ſelf in great matters, which are too high for me: But I refrain my ſoul, and keep it low, like as a child that is weaned from his mother; yea, my ſoul is even as a weaned child.* And from that other of St. Paul, 1 Cor. 9. 25, 26, 27. *And every one that ſtriveth for the maſtery, is temperate in all things: Now, they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air: But I keep under my body, and bring it into ſubjection; leſt that by any means when I have preached to others, I my ſelf ſhould be a caſt-away.* Whoever thus mortifies the Pride of the Heart, whoever thus brings under the Body, will ſoon find himſelf truly ſet free, and Maſter of himſelf and Fortune: He will be able to run the way of God's Commandments, and to advance on ſwiftly towards Perfection, and the Pleaſure and Happineſs that attends it.

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And to attain these blessed Ends, I do not think that we need ensnare our Souls in the perpetual Bonds of *Monastick Vows*; I do not think that we are to expose our selves by any *Ridiculous* or *Fantastick* Observances: There is, I say, no need of this; for we may, as oft as we shall see fit, retrench our Pleasures, abate of the Shew and Figure of Life; we may renounce our own Wills to comply with theirs who cannot so well pretend either to Authority or Discretion: And if these things cannot be done in some circumstances, without becoming *Fools for Christ*; that is, without that Tameness, that Condescension, that Diminution of our selves which will never comport with the Humors and the Fashions of the World; here is still the more room for *Mortification*, and for a nearer and more eminent Imitation of the Blessed *Jesus*: Provided still we decline all Affectation of Singularity; and when we practise any extraordinary Instance of *Self-denial*, we be ever able to justify it to Religious and Judicious Persons, by the Proposal of some excellent End. *Fasting* indeed is plainly prescribed in *Scripture*; and though the *Obligation* to it, with respect to its Frequency and Measure, be not the same on all, yet all should some time or other practise it, as far as the Rules of *Christian Prudence* will permit.



And I have often thought, that *Fasting* should generally consist, rather in Abstinence from *pleasing Meats*, than from *all*; not the Food which *nourishes* our Strength, but that which *gratifies* the Palate, ministering most directly to Wantonness and Luxury.

For the better regulating of Voluntary Discipline, I propose by way of Advice Three Things. 1. I do not think it best to bring our selves under any perpetual and unalterable Ties in any Instance of Self-denial: There is a Virtue in *Enjoying* the World, as well as in *Renouncing* it; and 'tis as great an Excellence of Religion to know how to *abound*, as how to *suffer want*. Nay, what is more, all voluntary Austerities are in order to give us a Power and Dominion over our selves in the general course of a prosperous Life. And lastly, I very much doubt, when once a Man has long and constantly *accustomed* himself to any Rigor, whether it *continue* to have much of *Mortification* in it, or whether it so effectually tend to promote our *Spiritual Liberty*, as it would if we did *return* to it but *now and then*, as we saw occasion. 2. We must not multiply *unnecessary* Severities; and that no Man may think more needful than really are, I observe here, That as there are very *few* who have not in their  
*Nature*

*Nature* very considerable *Infirmities*, so are there *as few* who have not in their *Fortune* very considerable *Inconveniencies* : And if they would apply themselves to the *Mastering* of both these as they ought, they would stand in *less need* of the *Discipline* of Arbitrary Austerities. There are many things too *trifling* to be taken notice of, which yet do prove sufficient to disturb the quiet of most, and betray them to many Passions and Indecencies: Nay, the Weaknesses of good men are sometimes sed by Temptations of very little moment. Now to *surmount* these Temptations, and to frame and accommodate the Mind to bear the little shocks and jostles which we daily meet with, without any Discomposure or Displeasure, is a matter of great *use* to the Tranquility of Life, and the Maturity of Virtue. To be able to *bear* the Pride of one, and the Stupidity of another; one while to encounter Rudeness, another while Neglect, without being *moved* by either; to *submit* to Noise, Disorder, and the Distraction of many little Affairs, when one is naturally a Lover of Quietness and Order, or when the Mind is intent upon things of Importance; in one word, to *digest* the perpetual disappointments which we meet with, both in Business and Pleasure, and in all the little Projects, which

not the Elegant and Ingenious only, but People of all Stations and all Capacities pursue ; to *suffer* all the Humours and Follies, the Errors, Artifices, Indecencies, and Faults of those we have to do with, with that Temper we ought, that is, with a *Calmness* which proceeds not from an unconcernment for the good of others, but a just Dominion over our own Spirits ; *This* is a great *Height* ; and to train our selves up to it daily with much Patience, Vigilance, and Application of Mind, is the *best Discipline* : Though I do not mean hereby to exclude all *voluntary Impositions* ; for in order to *Master* the Evils which we cannot avoid, it may be of good use now and then to form the Mind by *voluntary Trials* and Difficulties of our own chusing.

3. Lastly, we must ever have a care not to lose the *Substance* for the *Shadow*, not to rest in the *Means*, and neglect the *End* ; being much taken up in *Discipline* without producing any *Fruits* of it. For this is taking much pains to little purpose ; travelling much without making any Progress. But much more must we take care in the *next* place, that the *Discipline* we put our selves upon, do not produce any *ill Fruit*. To which end, we must carefully observe *three* things. 1. That we keep to that *Moderation* which *Spiritual Prudence* requires ;

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neither exposing nor entangling our selves, nor discouraging others by *Excesses* and *Extravagancies*. 2. That our *Self-denial* never betray us into *Pride* or *Uncharitableness*; for if it tempt us to over-rate our selves, and despise others, this is a flat *Contradiction* to one of the main Ends of Christian Discipline, which is, the *Humiliation* of the *Heart*. 3. That we ever preserve, nay, increase the *Sweetness* and *Gentleness* of our Minds; for whatever makes us fower and morose, or peevish and unfociable, makes us certainly so much worse: And instead of begetting in us nearer Resemblances of the *Divine* Nature, gives us a very strong tincture of a *Diabolish* one. *Athanasius* therefore in the Life of *Anthony the Hermite* observes, amongst other his great Virtues, That after Thirty Years spent in a strange kind of retired, and solitary Life, *ὃς γὰρ ἐν ὡς ὀρεῖ τραφεῖς, καὶ ἐν γέρονι χυόμενος, ἄγχιον ἔκει τὸ ἦθος, ἀλλὰ καὶ χαλεαῖς ἦν, καὶ πολιτικός*. He did not appear to his Friends with a fullen or savage, but with an obliging fociable *Air*: And there is indeed but little reason, why the *Look* should be lowring and contracted, when the *Heart* is filled with Joy and Charity, Goodness, and Pleasure. A Serene open *Countenance*, and a chearful grave *Deportment*, does best suit the Tranquility



lity, Purity, and Dignity of a Christian Mind.

§. 5. *Lastly, Some kinds of Life are better suited and accommodated to the great Ends of Religion and Virtue than others. I shall not here enter into an Examination of the Advantages or Disadvantages there are in the several kinds of Life with reference to Religion. The settling this and several other things relating to it, was one main design of my last Book. All therefore that I have here to do, is but to make one plain Inference from all that has been advanced in this Chapter. If Perfection and Happiness cannot be obtained without a frequent and serious Application of our selves to the Means here insisted on; then 'tis plain, that we ought to cast our Lives, if we can, into such a Method that we may be in a capacity to do this. To speak more particularly and closely; since Meditation, Prayer, and Holy Conversation, are so necessary to quicken the Conscience, excite our Passions, and fortify our Resolutions, it is evident that it is as necessary so to model and form our lives, that we may have time enough to bestow on these. For they, whose Minds and Time are taken up by the World, have very little leisure for things of this nature, and are very little dispos'd to them, and as ill*  
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qualified for them. As to *Conversation*, as the World goes now, 'tis not to be expected that it should have in it any relish of Piety, unless between such as have entred into a close and strict *Friendship*. But the *Worldly Man* is a stranger to true *Friendship*; 'tis too sacred, too delicate a thing for a Mind devoted to the *World*, to be capable of. A regard to Interest, to some outward Forms and Decencies; the gratification of some natural Inclination, the necessity of some kind of Diversion and Enjoyment, may invite him to more *Familiarity* with some, than others. But 'tis hard to believe, that there should be any thing in such *Combinations*, of *that* which is the very Life and Soul of *Friendship*, a sincere and undesigning Passion, increased by mutual Confidences and Obligations, and supported and strengthen'd by Virtue, and Honour. As to *Prayer*, *Men of business* do, I doubt, oftner *read* or *say Prayers*, than *Pray*; for 'tis very hard to imagine that a Soul that grovels perpetually here upon Earth, that is incessantly Sollicitous about the things of this World, and that enters abruptly upon this Duty without any *Preparation*, should immediately take Fire, be filled with Heavenly Vigor, and be transported with earnest and impatient desire of Grace and Glory. Ah! How hard is it for him who

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Hungers and Thirsts perpetually after the profits of *this World*, to *hunger and thirst after righteousness* too! If such Minds as *these* retain the Belief of a Providence, some awe of God, and some degree of Gratitude towards him, 'tis as *much* as may reasonably be expected from them: And may *this* avail them as far as it *can*! Lastly, as to *Meditation*, how can it be imagined that such whose Minds and Bodies are fatigued and harassed by *Worldly Business*, should be much inclined to it, or well prepared for it? How should *these* Men form any Notion of a perfect and exalted Virtue, of devout and Heavenly Passion? What Conceptions can they have of the Power and Joy of the Holy Ghost, of Poverty, of Spirit, or Purity of Heart, or the diffusion of the Love of God in our Souls? What Ideas can they entertain of an Heaven, or of Angelical Pleasure and Beatitude? In a word, the *Religion* of Men intent upon *this World*, when they pretend to any, which too often they do not, consists especially in *two* things, In *Abstaining* from *Wickedness*, and *doing the Works* of their *Civil Calling*; and how far they may be sensible of *higher* Obligations, I determine not. Good God! What a *Mercy* it is to these poor Creatures, that 'tis the fashion of their Country, as well as a Precept of our Religion, to De-  
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dedicate *one* Day in *seven* to the Service of God and their Souls ! But have I not often taught, that *Purity of Intention* Converts the *Works* of a *secular Calling* into the *Works* of God ? I have so, 'tis universally taught, 'tis the Doctrine of the Gospel ; and therefore I shall never retract it ; but ah ! How *hard* a thing is it for a *Worldly Man* to maintain this *Purity of Intention* ! How hard a thing is it for a Mind eaten up by the Love and Cares of *this World* to do all to the Honour of God ! Though therefore I cannot retract this Doctrine, yet the *longer* I live, the *more* reason do I see, for *qualifying* and *guarding* it with this *Caution* : Let no man that desires to be *Saved*, much less that desires to be *Perfect*, take Sanctuary in *Purity of Intention*, while he suffers the *Works* of his *Secular Calling* to ingross his Soul, and entirely usurp his Time. If *Secular Works* exclude and thrust out of doors such as are properly *Religious*, it will not be easy to conceive, how the Power of Godliness should be maintained, how any wise Thoughts, or Heavenly Desires should be preserved in such men ; or how, finally those who have utterly given up themselves to the *wisdom of this World*, should retain any true value for those Maxims of the Gospel, wherein consists the *true Wisdom* that is  
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from above. All that I have said against a Life of *Business* may, with equal or greater force, be urged against a Life of *Pleasure*; I mean, *that* which they call *Innocent Pleasure*: The *one* and the *other* entangle and ensnare the Mind; the *one* and the *other* leave in it a peculiar relish, which continues long after the hurry both of *Pleasure* and *Business* is over. But all this while, I would not have what I have said to be extended further than I design it, to raise scruples in *Virtuous* and *Good Men*, instead of reforming the too eager Applications of the *Earthy* to the things of this World.

## C H A P. VII.

*Of the Motives to Perfection. Several Motives sum'd up in short, and that Great one, of having the other Life in our View, insisted upon.*

**I**Nnumerable are the *Motives* to *Perfection*, which offer themselves to any one that reflects seriously on this Argument. An hearty endeavour after *Perfection* is the best proof of *sincerity*; the nearest approach to *Perfection*, is the nearest approach to the utmost *security* this Life is capable of. Great is the beauty and loveliness of an *exalted* *Virtue*, great the Honour and Authority of it; and a very happy influence it has even upon our  
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Temporal Affairs: And to this may be added, the Peace and Tranquility of a wise Mind, sanctified Affections, and a regular Life. Besides, the Love of *God* is boundless, and the Love of *Jesus* is so too; and therefore demand not a lazy, feeble, or unsteady Virtue, but a strong and vigorous one, a warm and active; such as a true *Faith*, great *Hopes*, and a passionate *Love* do naturally excite us to. To all this I might add, that the *Spirit* of *God* is always pressing on and advancing, desirous to communicate *himself* to us more and more plentifully, if we be not backward or negligent our selves. But these and many other *Enforcements* to the Duty of *Perfection*, should I enlarge on them, would swell this *Treatise* to an intolerable bulk. Nor indeed is it necessary; for the 4th Chapter, where I Treat of the *Fruits of Perfection*, does contain such *Motives* to it, as are sufficient to excite in any one that reads them, a most vehement desire and thirst after it. Here therefore all that I think fit to do, is, to put my *Reader* in mind of *another Life*: In the Glories and Pleasures of which, I need not prove that the *Perfect Man* will have the greatest share. This is a *Motive* that must never be out of the thoughts of the Man that will be *Perfect*; and that for *three Reasons*, which I will but just mention.

1. With-



1. Without *another Life*, we can never form any true Notion of a *Perfect Virtue*. *Sociable* and *Civil* Virtues may be supported by *Temporal Motives*, and fram'd and model'd by *Worldly Conveniences* ; but a *Divine* Virtue must be built upon a *Divine* Life, upon a *Heavenly* Kingdom. The reason of this Assertion is plain ; the *Means* must always bear Proportion to the *End* ; where therefore the end is an Imperfect Temporal Good, there needs no more than imperfect *unfinished* Virtue to attain it ; but where the End is Heavenly and Immortal, the Virtue ought to be *so* too. Were there no *other* Life, the Standard and Measure of the Good or Evil to be found in Actions, would be their subserviency to the temporal Good or Evil of *this* World ; and by a necessary consequence, it would be impossible to prove any higher degrees of Poverty of Spirit, Purity of Heart, Charity, and the like, to be truly *Virtue*, than what we could prove truly *necessary* to procure the Good, or guard us against the Evil of *this* Life : And if so, 'tis easy to conclude what *mean* and *beggarly* kind of Virtues would be produc'd from this ground.

2. Without *another Life*, all other *Motives* to *Perfection* will be insufficient. For though, generally speaking, such is the Contrivance of Human Nature, that nei-  
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ther the common Good of *Civil Society*, nor the more particular Good of *private Men*, can be provided for, or secured, without the practice of sociable and political *Virtues*; yet 'tis certain, that not only in many *extraordinary Cases* there would be no *Reward* at all for *Virtue*, if there were not one reserved for it in *another World*; but also in *most Cases*, if there were not a *future Pleasure*, that did infinitely outweigh the Enjoyments of *this Life*, Men would see no *Obligation to Perfection*. For what should raise them above the love of *this World*, if there were no *other*? Or above the love of the *Body*, if when they died they should be no more for ever? And certainly our Minds would never be able to soar very high, nor should we ever arrive at any Excellence or Perfection in any Action, if we were always under the influence of the Love of the *World*, and the *Body*.

3. A *Life to come* is alone a sufficient *Motive to Perfection*. Who will refuse to endure hardship as a good soldier of Christ Jesus, who firmly believes that He is now a Spectator, and will very suddenly come to be a Judge and Rewarder of his Sufferings? How natural is it to run with patience the race that is set before us, to him who has an Eternal Joy, an Eternal Crown always in his Eye? And if a *Life to come* can

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make a Man rejoice even in *suffering Evil*, how much more in *doing Good*? If it enable him to *Conquer* in the day of the Church's Trial and Affliction, how much more will it enable him to *abound* in all *Virtues* in the day of its Peace and Prosperity? How freely will a Man give to the distressed *Members of Christ*, who believes that he sees *Christ* himself standing by, and receiving it as it were by their Hands, and placing it to his own account, to be repaid a thousandfold in *the great day of the Lord*? How easily will a Man allay the storms of Passion, and cast away the weapon of Revenge and Anger, with Indignation against himself, if his Faith do but present him often with a view of that *Canaan*, which the *meek in heart shall inherit* for ever? How importunately will a Man pray for the Pardon of Sin, whose Sense, whose Soul, whose Imagination is struck with a dread of being for ever divided from God, and excluded from the Joys and Virtues of the Blessed? How fervently will a Man pray for the Spirit of God, for the Increase of Grace, whose Thoughts are daily swallowed up with the Contemplation of an Eternity; and whose Mind is as fully possess'd of the Certainty and the Glory of *another World*, as of the Emptiness and Vanity of *this*? How natural, finally,

finally, will it be to be poor in Spirit, and to delight in all the Offices of an unfeigned Humility, to that Man who has the Image of *Jesus washing the feet of his Disciples*, and a little after *Ascending up into Heaven*, alway before him?

But I know it will be here *Objected*, We discern not this Efficacy you attribute to this *Motive*. The Doctrine of *another Life* is the great *Article* of the Christian Faith, and it is every where Preached throughout *Christendom*; and yet Men generally seem to have as much fondness for *this World*, as they could were there no *other*: They practise no Virtues but such as are Profitable and Fashionable, or none any further than they are so. To this I *answer*, Though *most* act thus, there are *many*, I hope *very many*, who do otherwise; and that *all* in general do *not*, proceeds from want, either of due *Consideration*, or firm *Belief* of this Doctrine of another Life. *First*, From not *Considering* it as we should. 'Tis the greatest disadvantage of the Objects of *Faith*, compared with those of *Sense*, that they are distant and invisible. *He* therefore that will be *Perfect*, that will derive any Strength and Virtue from this *Motive*, must supply this distance by devout and daily *Contemplation*; he must fetch the re-

mote Objects of *Faith* home to him ; he must render them, as it were, present ; he must see and feel them by the strength of *Faith*, and the force of *Meditation* ; which if he do, then will his *Faith* certainly prove a vital and victorious *Principle* ; then will no Pleasure in this World be able to combat the assured Hopes of an *Heaven*, nor any worldly Evil or Difficulty sustained for Virtue, be able to confront the Terrors of an *Hell*. A *Second* Reason why this *Motive* doth not operate as it should, is want of *Faith*. We doubt, we waver, we stagger, or take things upon trust ; assenting very slightly and superficially to the Doctrine of *another Life*, and looking upon good works rather as not injurious to *this* World than serviceable to a *better* : And then 'tis no more wonder that the *unbelieving Christian* does not enter into Perfection and Rest, than that the *unbelieving Jew* did not : 'Tis no more wonder if the word of Life do not profit the *Christian* when *not believed* by him, than if it do not profit a *Pagan* who has *never heard* of it. And what is here said of *Infidelity*, is in its measure and proportion true when applied to a *weak and imperfect Faith*. He therefore that will be *Perfect* must daily pray, *Lord, I believe ; help thou mine unbelief*. He must daily Consider the Grounds on which



which the Faith and Hope of a Christian stand ; the exprefs Declarations of the Divine Will concerning the future Immortality and Glory of the Children of God ; the demonstration of this contained in the Resurrection of Jesus from the Dead, and his Ascension, and Session at the Right Hand of God : And to this he may add , the Love of God, the Merits of Jesus, and the State and Fortune of Virtue in this World. From all which one may be able to infer the undoubted *Certainty* of *another World*. The *Summ* of all amounts to *this* ; whoever will be *Perfect*, must daily, I should, I think, have said, almost hourly ponder the *Blessedness* that attends *Perfection* in *another Life* ; he must ponder it *seriously*, that he may be thoroughly persuaded of it ; he must ponder it *often*, that the Notions of it may be fresh and lively in his Soul.

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## S E C T. II.

*Of the several Parts of Perfection, Illumination, Liberty, and Zeal.*

**W**HAT the several *Parts* of Religious *Perfection* are, will be easily discerned by a very slight Reflection, either on the *Nature* of *Man*, or the general *Notion* of *Perfection* already laid down. If we consider *Man*, whose *Perfection* I am treating of, as it is plain that he is made up of *Soul* and *Body*, so 'tis as plain that *Moral Perfection* relates to the *Soul*, as the chief Subject of it, and to the *Body* no otherwise than as the *Instrument* of that Righteousness which is planted in the *Soul*. Now in the *Soul* of *Man* we find these three things; *Understanding*, *Will*, and *Affections*: In the Improvement and Accomplishment of which, *Human Perfection* must consequently consist. And if we enquire wherein this Improvement or Accomplishment lies, 'tis a Truth so obvious that it will not need any proof, that *Illumination* is the *Perfection* of the *Understanding*, *Liberty* of the *Will*, and *Zeal* of the *Affections*. If, in the next place, we reflect upon the Description I have before given of *Perfection*, nothing is more evident, than  
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that to constitute a firm *Habit* of Righteousness, three things are necessary: 1. The *Knowledge* of our *Duty*, and our *Obligations* to it. 2. The *Subduing* our *Lusts* and *Passions*, that we may be enabled to perform it. Lastly, not only a free, but warm and vigorous *Prosecution* of it. In the *first* of these consists *Illumination*; in the *second*, *Liberty*; and in the *third*, *Zeal*. Upon the whole then 'tis evident, both from the *Nature* of *Perfection*, and of *Man*, that I am now to treat in order of these three things, *Illumination*, *Liberty*, and *Zeal*, as so many *Essential Parts* of Religious *Perfection*. Nor must I stop here, but must to those three unavoidably add *Humility*: For whether we consider the Sins of the *Perfect* Man's past Life, or the slips and defects of his best State; or whether we consider Man's continual dependence upon God in all respects, but especially in reference to the Beginning, Progress, and Consummation of his *Perfection*; or whether, Lastly, we consider the scantiness and deficiency, not only of this or that Man's *Perfection* in particular, but of Human *Perfection* in general, we cannot but conclude, that nothing can become Mortal Man (even though all the Excellence Human Nature is capable of were united in one) better than *Humility*. *Ha-*

*mility* therefore must begin and compleat Religious *Perfection*; it must accompany the Christian in every Stage of his spiritual Progress; it must Crown all his Actions, and add that Beauty and Excellence, that Grace and Lustre to all his other Virtues, that is wholly necessary to render them acceptable to God.

The general *Notion* of *Perfection* being thus resolved into its *Parts*, 'tis plain I am now to Discourse of *each* of these. And what I have to say on *each*, ought according to the strict Rules of *Method*, to be comprized within the *same* Chapter: But to consult the *ease* and *benefit* of my *Reader*, I shall slight this Nicety, and distribute my Thoughts into as *many Chapters* as I shall judge most convenient for the ease and support of the *Memory*.

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## C H A P. I.

*Of Illumination.* I. *The distinguishing Characters of Illuminating Truths.* 1. *They Purify us.* 2. *They Nourish and Strengthen us.* 3. *They delight us.* 4. *They procure us a glorious Reward.* II. *The nature of Illuminating Knowledge.* 1. *It must be deeply rooted.* 2. *It must be distinct and clear.* 3. *It must be thoroughly concocted.*

§. 1. **W**Hat it is. It happens in the point of *Illumination*, as it does in that of *Happiness*: All Men at first hearing, form in general an agreeable and pleasing *Notion* of it; all Men admire and love it; but few have any distinct and true Understanding of those things which 'tis made up of. All Men conceive *Illumination* to be a state of *Light* and *Knowledge*, as they do *Happiness* to be a State of *Pleasure*: But are as little agreed in particular, wherein consists the *Light* or *Knowledge* which makes the *one*, as wherein consists the *Pleasure* that makes the *other*. The Lust and Passion of some, the Superstition and Prejudice of others; Curiosity and Confidence, Weakness and Design, Enthusiasm and Fancy, embroil and perplex



perplex all things. However, every honest Man hath a *Clue* by which he may escape out of this *Labyrinth*. The *Scripture* shines with bright and gracious Beams throughout all this Darknes: And if we will attend to it, we cannot wander into any dangerous mistake. This describes the state of *Illumination* very plainly to us: calling it sometimes *Wisdom*, sometimes *Knowledge and Understanding*; sometimes *Faith*, sometimes the *Spirit of Wisdom and Revelation*. Next, it acquaints us with the *Design and End* of it; namely, to *convert us from the power of Satan to the service of the living God*, to Purify and Sanctify us, to enable us to *approve the holy, acceptable, and perfect will of God*, and in one word, to *make us wise unto salvation*. Nay, it proceeds further, and points out to us particularly the *Truths* in the Knowledge of which *Illumination* consists. Thus the *Old Testament* reckons *Wisdom* to be, sometimes the *Knowledge of God*, sometimes the *Knowledge of his Law*, sometimes the *Understanding of Proverbs and Parables*; these containing as it were the Soul of Moral Instruction, and wrapping up in few and lively Words, whatever the Experience of the Aged, or the observation of Men of the most piercing Judgment, thought best deserved to be transmitted to Posterity.

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But all this amounts to the same thing, and all the Descriptions of *Wisdom* in the *Old Testament* may be summ'd up into that one, *Job 28. 28. Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding.* The *New Testament* tells us, *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent: That Christ is the way, the truth and the life: That in him are hid all the treasures of Wisdom and knowledge: That true Understanding consists in knowing the will of God; which will is our sanctification.* And when *St. Paul* understands by *Wisdom*, as sometimes he does, the penetrating into the Spirit and Mystery, the Depths and Recesses of the *Old Testament*, and discovering the great *Design* of *Man's Redemption*, carried on through all the Ages of the World, and thro' a wise variety of Dispensations, this alters not the *Notion* of *Illumination*: For this does not point out to us any new or different Truths; but only regards one peculiar way of explaining, or establishing and confirming the great Christian Doctrines. To conclude, We may easily learn what sort of *Knowledge* the *Spirit of God* recommends to us above all other, from those *Petitions* which *St. Paul* puts up for the *Ephesians* and *Colossians*. For the *Former* he Prays thus;  
That

*That the God of our Lord Jesus Christ, the father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightned, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, &c. Eph. i. 17, 18, 19, 20. For the Latter thus: That ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, &c. Col. i. 9, 10. If from these and the like Texts we form a general Idea of Illumination, it will be this: Illumination is a State of Knowledge, consisting in the abolishing or relinquishing those Errors, which deprave and pervert our Affections, and undermine and supplant the Empire and Authority of Reason; and in entertaining and embracing those Truths, which purify the one, and restore and establish the other: All this in order to entitle us to the Favour of God, and a blessed Eternity. I might content*

content my self with this general Delineation of *Illumination*. But because this is a Subject from which we cannot but reap so much Pleasure and Advantage, as will abundantly requite whatever Labour can be bestowed upon it ; I will proceed to a fuller discovery of it, if I can.

*Illumination* then being a *State of Knowledge*, the *Object* of this *Knowledge* being *Truth*, 'tis plain, that in order to form a just and distinct *Notion* of *Illumination*, it will be necessary to inquire into *two* things : *First*, What kind of *Truths* ; and *Next*, what kind of *Knowledge* of these *Truths*, constitutes *Illumination*.

1. Of the *Truths* which *Illuminate*: We have many noble Characters in the *Old Testament* and the *New*, which distinguish these from *Truths* of an *inferior* Nature : All which are, I think, compriz'd by *Solomon* in very few words ; *Prov.* 24. 13, 14. *My son, saith he, eat thou honey, because it is good ; and the honey-comb, which is sweet to thy taste ; so shall the knowledge of wisdom be unto thy soul, when thou hast found it ; then there shall be a reward, and thy expectation shall not be cut off.* *Solomon* here, as is very usual with *inspired Writers*, does compare *Spiritual* with *Corporeal* Things, or illustrates the *one* by the *other*. He tells us,  
that

that what *Honey* is to the *Body*, that *Wisdom* is to the *Soul*: And recommending the *Former* from two incomparable Properties, its *Ministring* to *Health* and *Pleasure*, he recommends the *Latter* from Advantages, which bear indeed some *Resemblance*; but are as much *Superior* to these, as the *Soul* is to the *Body*. *My son eat thou honey, because it is good*; i. e. because it both *cleanses* and *purges* all noxious Humours, and *nourishes* and *strengthens* the *Body*: *And the honey comb, because it is sweet to the taste*; which is the *second Excellence* of this sort of *Food*, namely, its *Pleasantness*; and properly urged to invite the *Eater*: Then proceeding to compleat the Comparison, he adds, *So shall the knowledge of wisdom be to thy soul, when thou hast found it*; i. e. it shall *Minister* to the *Purification*, *Strength*, and *Delight* of thy *Soul*. But this is not all: Though the *Parallel* can be extended no further between *Honey* and *Wisdom*; yet he does not think fit for that reason to omit *one* of the greatest *Excellencies* of *Wisdom*: And therefore he adds, *Then there shall be a reward, and thy expectation shall not be cut off*. *Wisdom* does not only *perfect* and *entertain* our *Minds*; but also it gives us a *Title* to those *Rewards*, for the enjoyment of which it prepares and fits us. Here then we have from *Solomon*  
and



the true *Properties* of true *Wisdom* : By these we may pronounce safely of all the different kinds of *Knowledge* ; distinguishing the *precious* from the *vile*, and fixing the true *Estimate* of *Each*. If there be any sort of *Truths*, whose *Knowledge* does not promote, but *obstruct* these great Ends, *these* we are to despise and slight, to *shun* and *hate*. But if there be any *Knowledge*, that does *neither* oppose or hinder, *nor* yet contribute to these Ends, unless accidentally, and very remotely ; for *this* we may have *some*, but *no* very great regard or esteem. But whatever *Knowledge* that be which is attended by these *Fruits*, *this* is that which we are to *search for as for hidden treasure* : This is that which, when we have found it, we are to value above the *Gold of Ophir*, the *Topaz* and the *Carbuncle*, and all *precious Stones*. The distinguishing *Characters* then of *Illuminating Truths* are *four* :

1. They *Purify* us.
2. They *Nourish* and *Strengthen* us.
3. They *Entertain* and *Delight* us.
4. They procure us a glorious *Reward*.

1. They *Purify* us. This is a *Property* which the *Royal Psalmist* frequently attributes to the *Word of God*, that it is *pure* and

and *clean*, Psal. 119. and elsewhere. And the *New Testament* frequently ascribes to *Faith* and *Hope*, that they *purify* the Heart, 1 *Joh.* 3. 3. *Acts* 15. And this sure is the first thing necessary to the *Perfecting* the Soul of Man. 'Tis with the *Soul*, as with the *Body*; it must be first *cleansed* from hurtful Humours, before it can be *fed* and *nourished*; *purged* of its Errors and Vices, ere it can be *enriched* with Divine Virtues, and *attain* that Liberty and Strength, wherein consists the true Greatness and Excellence of the Mind of Man. The *first Step* towards the *Perfection* of *Virtue*, is the *relinquishing* our *Vice*; for we must *cease to do evil*, ere we can *learn to do good*: And the *first Step* towards the *Perfection* of *Wisdom*, is the *dispelling* those *Errors*, which deceive and mislead the Mind, and pervert Life. *What* these were in the *Jew* and *Gentile*, and what they are at *this* day in *us*, it is easy enough to discern. The *Mind* of Man, as far as I can observe, is naturally *prone* to *Religious* Worship. Not only the consideration of the wonderful Mechanism and Contrivance of the *World*, and of *Events*, strange, sudden, and unaccountable; but also the Conscience of his own *Impotence* and *Obnoxiousness*, inclining him to the Belief, and prompting him to seek the Patronage of an *Invisible All-sufficient* Power.

Power. In the next place, the Mind of *Man* is ever prone to propose to him some great, some sovereign *Good*; in which he may acquiesce, and by which he may secure himself, as well as he can, against the Indigence and Poverty of his *Nature*, and the Changes and Revolutions, the Disasters and the Miseries, to which this *Mortal State* is exposed. These are two things of that Importance, that no man can err in them, but the Error must prove fatal to his Repose. He that sets up to himself for his ultimate End, an *empty* and *uncertain Good*, instead of a *Solid* and *Eternal* one, must needs be as miserably deluded and disappointed, as *he* must, who sets up to himself a *false God* instead of the *true*; or goes about to endear and recommend himself to the *true*, by a *false* and *superstitious* Worship. Now in these points the *Jew* and *Gentile* were *miserably*, though not *equally* mistaken. The *Gentile* worshipped *Devils*, instead of *God*: Their *Mysteries* were either sensual or cruel; their *Religion* did oftner encourage Sin than Virtue. And as to their sovereign *Good*, their Hearts were set upon *this World*, upon the Pomp and Pleasure, upon the Ease and Honour of it; and they had either none, or very dark and uncertain Prospects beyond the *Grave*: All beyond it was an unknown

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Region, full of Fables and idle Phantoms. The *Jews*, though they enjoy'd the *Oracles of God*, and generally preserv'd the Worship of one *true and living God*, yet were they not free from very deplorable Errors relating to these Points: They seem'd to have turned the *true God* into an *Idol*, and to have entertained some *Notions of Him* very repugnant to *his Nature*: They look'd upon him as *the God of the Jews, not of the Gentiles*; as a *Respecter of persons*, as fond and *partial* to their Nation; and as delighted with a Religion, made up of numerous *Rites and Ceremonies*, and *external* Observances. And this could not but have a very sad influence upon their Religion, as it really had: The *Holiness* which is truly acceptable to God, being neglected and abolished; and *Sadducism* or *Pharisaism*, i. e. *Sensuality* or *Hypocrisy*, introduced in the room of it. And as to their ultimate *End* or supream Good, the *Sadducees* denied the *Resurrection, Angels* and *Spirits*; and therefore 'tis not to be expected they should entertain any design above the Pleasure of the *Body*. And though the *Pharisees* acknowledged *Angels* and a *Resurrection*; yet can we not discern that they had a real value for any thing besides the Honour, Power, and Wealth of this *World*. And no wonder, since they could, upon their

Principles,

*Principles*, satisfy themselves in a *Religion*, which had nothing of internal *Purity* or solid *Righteousness* in it. So that upon the whole, the *Jew* and *Gentile* were alike wicked: Only the Wickedness of the *Jews*, had this *Aggravation* in it above that of the *Gentiles*, that they enjoy'd the *Oracles* of *God*, and the *Favour* of a peculiar *Covenant*. This being the state of *Darkness*, which lay upon the Face of the *Jewish* and *Gentile* World, our *Lord*, who was to be a *light* to *lighten* the *Gentiles*, and the *glory* of his people *Israel*, advanced and established in the World that *Doctrine*, which directly tends to dispel these *Errors*, and rescue *Mankind* from the *Misery* that attends them. For all that the *Gospel* contains may be reduced to these *three Heads*: *First*, the *Affertion* of *one* only true *God*, with a bright and full *Revelation* of his *Divine Attributes* and *Perfection*. *Secondly*, An Account of the *Will* of *God*, or the *Worship* he delights in, which is a *Spiritual* one, together with suitable *Means* and *Motives*; in which last is contained a full *Declaration* of *Man's* supream *Happiness*. *Thirdly*, the *Revelation* of *one Mediator* between *God* and *man*, the *man* *Christ Jesus*; through whom we have access with boldness to the throne of grace; through whom we have obtained from the father, grace, and pardon,



*and adoption ; and through whom, Lastly, all our Oblations and Performances are acceptable to Him. The Design of this glorious Manifestation was to open Mens eyes, to turn them from darkness to light, and from the power of Satan to the living God : That they might obtain remission of sins, and an inheritance of glory. These then are the truths which Illuminated the Gentile and Jewish World : And these are the truths which must Illuminate us at this day. These dispel all destructive Errors that lead us to Vice or Misery : These point out our supream Felicity, and the direct way to it : These open and enlarge the Eye of the Soul, enable it to distinguish and judge with an unerring Exactness between Good and Evil, between Substantial and Superficial, Temporal and Eternal Good. And I wish from my Soul, whatever Light we pretend to at this Day, we were well grounded and established in these Truths. I doubt notwithstanding our Belief of one God, and one Mediator ; and notwithstanding we are well enough assured, that God who is a spirit, must be worshipped in spirit and in truth ; and notwithstanding our pretending to believe a Life to come ; I say, I am afraid, that notwithstanding these things, we do generally err in two main Points ; namely, in the Notion we ought*

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to have of *Religion*, and the *value* we are to set upon the *World* and the *Body*. For who that reflects upon the *Pomp* and *Pride of Life*, upon the ease, the softness and the luxury of it, upon the frothiness and the freedom, the vanity and impertinence, to say no worse, of *Conversation*, will not conclude, that either we have renounced our *Religion*, or form to our selves too complaisant and indulgent a *Notion* of it? For is *this* the imitation of *Jesus*? Is this to walk as *he* walked in the *World*? Can this be the Deportment of Men to whom the *World* and the *Body* is Crucified? Can such a *Life* as this is, flow from those Divine Fountains, *Faith*, *Love*, and *Hope*? Who again can reflect upon the *Passion* we discover for *Superiority* and *Precedence*, our thirst of *Power*, our ravenous desire of *Wealth*, and not conclude, that we have mistaken our main *End*, that we set a wrong *value* upon *things*; and that whatever we talk of an *Eternity*, we look upon this *present* *World* as our *portion*, and most valuable *Good*? For can such a tender concern for such an eager pursuit after *temporal* things, flow from, nay consist with, *purity of heart*, and *poverty of spirit*, the *love of God*, and a *desire of heaven*? Whoever then will be *Perfect* or *Happy*, must carefully avoid both these *Errors*: He must never

think that *Religion* can subsist, without the strength and vigor of our *Affections* : Or, that the Bent and Vigor of our *Souls* can be pointed towards *God*, and yet the *Air* of our *Department* and *Conversation* be earthy, sensual, and vain, conformed even to a *Pagan Pride*, and shew of *Life*. Next, he must never cherish in himself the love of *this World* : He must never look upon himself other than a *Stranger* and *Pilgrim* in it : He must never be fond of the *Pleasure* of it : He must never form vain *Designs* and *Projects* about it ; nor look upon the best things in it, as *Ingredients* of our *Happiness*, but only as *Instruments* of *Virtue*, or short *Repasts* and *Refreshments* in our Journey. And because all our *mistakes* about the *Nature* and *Perfection* of *Religion*, and the *Value* of *Temporal* things do generally arise from *διωριστος ἀμαρτία*, that peculiar Sin to which our *Constitution* betrays us ; therefore the *Knowledge* of *our selves*, an intimate *Acquaintance* with all our natural *Propensions* and *Infirmities*, is no inconsiderable Part of *Illumination*. For we shall never address our selves heartily to the *Cure* of a *Disease* which we know *nothing* of, or to the *rectifying* any *Inclination*, till we are thoroughly convinced that 'tis *irregular* and *dangerous*.

2. The *Second Character of Illuminating Truths* is, that they are such as feed and nourish, corroborate and improve the Mind of Man. Now the Properties of *Bodily strength* are such as these: It enables us to baffle and repel Injuries, to bear Toil and Travel, to perform difficult Works with speed and ease; and finally, it prolongs Life to a much further date, than weak and crazy Constitutions can arrive at. And of all these we find some *Resemblances* in *Spiritual Strength*; but as much more perfect and Excellent, as the *Spirit* is above the *Body*. *Those Truths* then are indeed *Illuminating*, which enable us to vanquish *Temptations*; to endure with Constancy and Patience the Toils and Hardships of our *Christian Warfare*, to discharge the *Duties* of our Station with Zeal and Vigor; and which Lastly, render us firm, steady, and immortal. And these are the glorious Effects which are attributed to the *Truths of God*. Hence is the Gospel called the *power of God unto salvation*, Rom. i. 16. and hence it is, that we read of the *armour of God*, Ephes. 6. 11. *The sword of the spirit, the shield of faith, the breast-plate of righteousness, &c.* to intimate to us the *Strength* and *Virtue* of the *Word of God*, and that it brings with it safety and success. And hence it is, that the *Word of*

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God



God is said to *quicken* and *strengthen* ; that *man* is said to *live*, not by bread alone, but by every word that proceedeth out of the mouth of God ; that *righteousness* is called *everlasting* ; and that he that *doth the Will of God* is affirmed to *abide for ever* : To teach us plainly, that there is nothing *steddy* and *unalterable*, nothing *durable*, nothing *eternal*, but *God, Divine Truths*, and *those* that are *formed and moulded* by them.

There are *Truths* indeed which are *meerly Barren* and *Unactive*, which amuse and suspend the Mind, but never benefit it: But there are *others* which are, in the Language of Solomon, like *health to the navel, and marrow to the bones* : Wisdom and Virtue, Life and Honour, the Favour of God and Man, attend them where'er they dwell. And these are the *Truths* which *Illuminate* : Truths that are *Active* and *Fruitful* ; that make us *wise* and *good*, *perfect* and *happy* : Such as we have a mighty Interest in, such as have a strong Influence upon us, such as give a new *Day* to the Understanding, and new *Strength* and *Liberty* to the Will ; such as raise and exalt our Affections, and render the whole Man more *rational*, more *steddy*, more *constant*, more *uniform*. These are the *Truths* which make Men great and modest in Prosperity, erect and courageous in Adversity ; always content with *this*  
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World, yet alway full of the Hopes of a better : Serene, Calm, and well assured in the *present* state of their Souls, and yet thirsting after *Perfection, Maturity*, and the absolute *Consummation* of Righteousness in the *World to come*. Now the *Truths* that effect all this, are all reducible to those which I have mentioned under the former Head : For in those we find all that is *necessary to life and godliness, to virtue and glory* ; in those we find all that is necessary to raise and support true *Magnanimity*, to enlarge and free the Mind, and to add Strength and Courage to it. For what can more certainly promote all this, than *Immortality and Glory* ? What can be a surer Foundation for the Hope of both to rest on, than the Favour of *God* himself ? And what can more effectually reconcile and ingratiate us with *God*, than sincere universal *Righteousness*, and the *Mediation* of his dearly Beloved Son ?

3. The *Third* Character of *Illuminating Truths* is, that they are *pleasant and agreeable* to the Soul. Hence it is that the *Royal Psalmist* pronounces the *Word of God* *sweeter than the honey and the honey comb* : That he ascribes to it *Delight and Joy* ; For he tells us, that *it rejoices the heart*, that *it enlightens the eyes*. And accordingly we find the true Servants of *God*, not only

spect, and enlarge our Hopes ; support our Frailties, and excite our Vigor.

4. The *last* property of those *Truths* in the Knowledge of which *Illumination* consists, is, that they are such as procure us a *Reward*. If we reflect upon those *three* Heads, under which I ranged those *Truths*, which *Illuminated* the *Gentile* and *Jewish* World, we shall easily discern how well they fit this Character : They fill the Mind with *Joy* and *Peace*, and make it abound in *Hope* ; they purge the Man from his natural Corruption, and fortify the Mind against such Impressions, from outward Good or Evil in this World, as disquiet and torment the Sinner ; they procure him the Protection of God's Providence, and the Assistance of his Spirit in *this* Life ; and they invite him to hope for Glories and Pleasures in *another*, far above any thing that *the heart of man can conceive*. God is *the God of hope* ; He has all *Fulness* and *Sufficiency* in *himself* : And therefore *Blessed* must all *they be, who have the Lord for their God*. Jesus is the Fountain of all *Consolation* : He is made unto us of *God, wisdom, and righteousness, and sanctification, and redemption* : Happy is he that does rejoice always, and glory in him. Righteousness is a state of *Health* and *Strength*, of *Perfection* and *Beauty*, of *Peace* and *Tranquility*,  
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of *Rest* and *Hope*: *Blessed* are they who are possessed of it, who are made *free from sin*, and become *servants of God*; who have *their fruit unto holiness*, and the end *everlasting life*. Such are already *past from death to life*; for the *spirit of life and holiness*, of *God and glory*, rests upon them. This is the Character that distinguishes *Gospel Knowledge* from all other sorts of Knowledge. No knowledge of *Arts* or *Sciences*, and much less the most exquisite knowledge of all the *Mysteries* of the *Kingdom of Darkness*, can pretend to an *Eternal Reward*. A short and impure *Pleasure*, and a transient *Interest*, is all that *this* sort of Knowledge can bestow, and very often, instead of *Pleasure* and *Profit*, it requites its Disciples with *Pain* and *Trouble*. The *Gospel* only contains those *Truths*, which confer *Life and Immortality* on those that Believe and Obey them. 'Tis the *Gospel* alone that teaches us how we are to gain the *Love and Favour of God*; and 'tis *God* alone who *Rules and Governs* the visible and invisible *World*. He therefore alone is to be fear'd, and He alone is to be loved. *Fear not them*, saith our Saviour, Matth. 10. 28 *which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell*. And St. John gives the same Precept concerning  
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the *World*: Love not the world, neither the things of the world: And backs it by the same reason; for the world passeth away, and the lust thereof: But he that doth the will of God, abideth for ever. That is, the *World* can at best but gratify for a *moment* the Appetites of the *Body*, or the Desires of a sensual *Fancy*; therefore love it *not*; but love the *Father*, who after the dissolution of the vital Union betwixt *Soul* and *Body*, is able to confer *Life* and *Happiness* on both to all *Eternity*.

Thus have I considered the *Characters* of *Illuminating Truths*. And the whole of what I have said amounts to these two things. 1. There are *Truths* of very different kinds: *Truths* that are of *no use*; such are those which are either *trifling* or meerly *notional*, and can have no Influence on Human Life: *Truths* that are of *ill use*; such are those of which consists the Arts of *Sensuality*, *Avarice*, *Vanity*, and *Ambition*: These are to be detested, the former to be contemned by all that seek after true *Wisdom*. Again, there are *Truths* of an *inferior use*; such as concern our *Fortunes*, our *Relations*, our *Bodies*; and these may be allowed their proper place, and a reasonable *Value*. But the *Truths* which concern the Peace and Pleasure, Strength and Liberty of our *Souls*; which procure us  
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the *Favour* of God, and the *Grace* of his *Spirit*; the *Truths*, in a word, which secure our *Temporal* and *Eternal* Happiness; these are *Illuminating Truths*, these have a *transcendent* Worth, and *inestimable* Excellence, or Usefulness, and consequently can never be too dear to us. 2. Since the great *Characters* of *Illuminating Truths* do exactly fit the *Gospel* of *Jesus*, 'tis plain, that *this* is that *Systeme* of *Knowledge*, which we are to *Study* day and night; *this* is that *Divine Philosophy*, whose *Principles* and *Laws* we must incessantly revolve and ponder. 'Tis not without reason, that the *Psalmist* bestows such glorious *Elogies* upon the word of God, *Psal.* 19. and elsewhere: That he magnifies, one while the *intrinsick* Excellence and Beauty, another while the Force and Efficacy of it; and ever and anon, enlarges himself upon the advantages, the unspeakable advantages which reward the Meditation and Practice of it. Of all *Perfections* I have seen an end: but thy commandments are exceeding broad. They are pure, they endure for ever; they enlighten the eyes, and rejoice the heart. Moreover by them thy servant is warned; and in keeping of them there is great reward. That is, by them we are preserved from all real Evil, and put in possession of, or entitled to, all real Good. How well

well did St. Peter answer, when our Lord asked his Disciples. *Will ye also go from me? Lord, whither shall we go? Thou hast the words of eternal life.* And how wisely did St. Paul resolve, *to know nothing but Christ Jesus and him crucified? For he is the way, the truth, and the life; and in him are hid all the treasures of wisdom and knowledge.*

But after all, as there is a *Form of Godliness*, so there is a *Form of Knowledge*, without the power of it. The Knowledge of the *same Truths*, as I observed in the beginning, in *different Persons*, may be very *different*, as meeting with a very *different Reception*. Our *Conceptions* may be more clear, or confused, more lively, or faint, more perfect, or maimed: And our *Assent* may be stronger or weaker. In some they may only float superficially, in *others*, they may penetrate deeper: And the *Degrees* of their *Influence* and *Operation*, will be certainly proportioned to the different manner of their *Reception*. For this reason it will be necessary to the right understanding of a *state of Illumination*, to Discourse

2. Of the *Nature* of that *Knowledge* we must have of the *Former Truths*; to shew, *what sort of Conception* we must form of them, *what kind of Assent* we must pay them, and *what kind of Consideration* we must employ about them. As I have there-

therefore laid down the *Properties* of those *Truths*, so will I now lay down the *Properties* of that *Knowledge* of them, which is *Essential* to *Illumination*.

1. *Illuminating Knowledge* must be deeply rooted. This our *Saviour* has taught us in that *Parable*, wherein he has observed to us, that the seed which had not depth of earth, as it soon sprung up, so it soon withered and dried away. We often know (or pretend to do so,) the *Rudiments* of our Religion, without the *Grounds* and *Foundation* of it. We embrace *Conclusions*, without examining the *Principles* from whence they flow; and contrary to the Advice of the *Apostle*, we are unable to give a reason to any one that asketh us of the faith, and the hope that is in us. And then ours is not properly *Knowledge*, but *Opinion*; 'tis not *Faith*, but *Credulity*: 'Tis not a firm *Persuasion*, but an easy customary Assent. And this is overthrown by every *Temptation*; defaced or much blur'd by every *Atheistical Suggestion* or *Prophane Objection*. Does the *World* or our *Lust* tempt us, as the *Devil* did our *First Parents*, Ye shall not surely die? How easily is that *Faith* shaken, which is no better founded? How easily is a Man induced to hope, that *Sin* is not very fatal and pernicious, that *God* will easily be prevailed with to pardon it, that the *Flames of Hell* are Meta-  
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*phorical, and its Eternity a mistaken Notion and groundless Fancy, if he be ignorant of the true Reasons of God's Wrath and Indignation, which are founded in the very Nature of God and Sin? Whereas on the other hand, he that well understands both these; the Deformity and Tendency of Sin, and the Holiness and the Purity of the Divine Nature, cannot but discern an irreconcilable Opposition between them; and be convinced, that were there no Tribunal erected for the Sinner, yet would Sin be its own Punishment; and that an intolerable Hell, consisting in the disorder of Nature, an exclusion from God, &c. would be the natural and necessary Issue of it. The sum of this Argument is, That Knowledge, which has no deep root, is subject to be overthrown by every blast: That Faith which is little more than Credulity, does very seldom stand against any very rude shock. Now the Grounds of our Faith and Duty are fully and clearly expounded in the Gospel: And here especially we must seek them. When I say this, I reject no Collateral Arguments, I refuse no Foreign Aids, which contribute any thing to confirm and fortify our Belief of Gospel Truths. The Faith of St. Thomas did, in part at least, depend upon the Evidence of sense. Thomas, because thou hast seen thou hast believed*



believed, John 20. 29. And so did that of the rest of them, who were *Eye-witnesses* of the *Resurrection* and *Ascention* of the *Blessed Jesus*. The *Doctrine* of one *God*, and a *Judgment to come*, may receive much *light* and *strength* from *natural Reason*: And whatever *establishes* a *revealed Truth*, will be so far from *diminishing*, that it will *increase* the *Virtue* and *Efficacy* of it. All the *Caution* I think fit to give here is, that we be sure that the *Ground* be plain and firm, on which we build the *Belief* of an *Illuminating Truth*. *Philosophy*, in many cases is clear and *convictive*: *St. Paul* himself amongst the *Gentiles* frequently appeals to *Reason*. But too often we call our *Fancy Philosophy*; and obtrude upon the *World*, the wild and undigested *Theories* of a warm and confident *Imagination*, for new *Discoveries*. What strange stuff was *Gnostick Philosophy* once? What did it produce but the *Corruption* of the *Christian Faith*? And what can be expected from *Mystick*, *Enthusiastick Philosophy* or *Divinity* in any *Age*, any *Man* may guess, without any deep *Penetration*. Nor do I doubt but that all judicious and experienced *Men*, do as much despise and nauseate the *Blendures* and *Mixtures* of pretended *Philosophy* with our *Faith* and *Morals*, as the *World* generally does the *subtilties* and *perplexities* of the *Schools*.

For my part, I can't endure to have my *Religion* lean upon the rotten *props* of *precarious* Notions. I admire, I love the *Elevations* and *Enlargements* of Soul: But I can have no value for unaccountable *Amusements* or *Rambles* of *Fancy*. An itch of *Novelty* or *Curiosity* has a *Tincture* in it of our *Original Corruption*. I ever suspect an *Opinion* that carries an *Air* of *Novelty* in it; and do always prefer a *vulgar Truth* before *refined Error*. They are *vulgar Truths*, which like *vulgar Blessings* are of *most use* and *truest worth*: And surely our *Saviour* thought so, when he *thanked his father*, that he had *hid these things from the wise and prudent*, and *revealed them unto babes*. And when he himself taught the *People with power and authority*, and *not as the Scribes*, he did advance no subtil *Theories*, but bright and dazling, useful and convictive *Truths*. This minds me of another property of *Illuminating Knowledge*.

2. This *Knowledge* must not be obscure and confused; but *Distinct* and *Clear*. Where the *Images* of things are slight, faint and vanishing, they move Men but very weakly, and affect them but very coldly; especially in such *Matters* as are not subject to our *Senses*. And this I persuade my self is one chief *Reason why* those glorious and wonderful *Objects*, God, a  
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Judgment to come, Heaven and Hell, do strike us so feebly, and operate so little. We have generally no lively, distinct, and clear Conception of them: It being otherwise impossible, That things in their own Nature dreadful and amazing, should excite in us no Fear; or that things in their own Nature infinitely amiable, should enkindle in us no Passion, no Desire. The Notions we have of Spiritual and Invisible Things are dim, dusky and imperfect: Our Thoughts pass over them so slightly, that they scarce retain any print or traces of them. Now this sort of Knowledge will never do the work. These drowsy Notices of things will never ferment and raise our Passions for Heaven high enough to confront and combat those we have for the World. From hence we may give a fair account, what the use is of Prophetick Retirement, and Prophetick Eloquence: What is the purpose of all those Schemes and Tropes which occur in inspired Writings: And why the best of Men have ever so much affected Solitude and Retreats, from the noise and the hurry of the World. Serious, frequent, and devout Contemplation is necessary to form in our Minds, clear, distinct, and sprightly Notions: And to communicate these well to the World, they must be expressed in moving Language,

in *living* Tropes and Figures. Ah ! Did we but consider this, we should sure allot more *time* to the *study* of *Divine Truths* ; and we should not think that to discover them *thoroughly*, it were enough to let our Thoughts *glance* upon them. But we should survey and ponder them with all the *exactness* and *diligence* that were necessary to make lasting and distinct *impressions* upon us. Could we know by *Intuition*, doubtless wonderful *Objects* would raise very extraordinary *Passions* in us. But this we cannot, let us come as near it as we can : Only let us avoid forming *absurd* and *false* Notions of things, whilst we endeavour after *distinct* and *clear* ones. *Spiritual* things do not answer *Corporeal*, like *Face* to *Face* in a *Glass* : And therefore, though to give some light to things that are *above* us, we may find out all the *Resemblances* of them we can in *those* things we are acquainted with *here below* ; yet we must still remember, that the *one* do vastly exceed the *other*, and that we cannot thus get a just and adequate *Notion* of them.

3. This *Knowledge* must not lie in the Understanding, *crude* and *undigested* ; but it must be thoroughly *concocted* and turned into *Nourishment*, *Blood*, and *Spirits*. We must know the true *value* and *use* of every *Principle*, of every *Truth* ; and be able readily

dily to *apply* them. For what does it signify, how important *Truths* are in *themselves*, if they are not so to me? What does it avail that they are impregnated with *Life* and *Power*, if I *feel* not any such Influence? Of what use is the Knowledge of *Gospel Promises* to me, if I reap no *Comfort* from them? Or the Knowledge of *Gospel Threats*, if they are unable to *curb* and *restrain* my *Passions*? And so is it with other *Truths*: What will it avail me that I *know*, the *life of man consists not in the multitude of the things which he possesses*, if notwithstanding I cannot content my self with a *Competency*? That *Righteousness* is the chief *Good*, and the richest *Treasure* of the Soul of Man; if notwithstanding I seek *this World*, and the *things* of it, with a more *early* and *passionate* Concern? That *sin* and *pain* are the most *considerable*, if not *only Evils* of Man; if notwithstanding I be *cast down* and *broken* under every *Adversity*? And thus I might go on, and shew you, that the *Knowledge* which is not digested into *Nourishment* is, if not a burden, of no benefit to us. 'Tis plain, that is to me nothing worth, which I make *no use* of. We must then follow the advice of *Solomon*, and never quit the Search and Meditation of *Truth*, till we grow *intimate* and *familiar* with it; and



to have it always ready for a *Guide* and *Guard* for our *Support* and *Strength*, and for our *Delight* and *Pleasure*. We must *bind it about our heart*, as he speaks, and *tie it as an ornament about our neck*. Then, when we go forth, it shall lead us, when we sleep, it shall keep us, and when we awake, it shall talk with us : For the commandment is a *Lamp*, and the *Law* is *light*, and *reproofs of Instruction* are the way of life, Prov. 6. In a word, nothing can render the most important *Truths* powerful and operative in us, but such a *Digestion* of them by serious and devout *Meditation*, as may in a manner *incorporate* them with us. And this the *Scripture* plainly teaches, when to signify the Force and Virtue of the *Gospel*, above that of the *Law*, it uses these words : *For this is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their minds, and write them in their hearts*, Heb. 8. 10. intimating, that no *Laws*, no *Principles* can ever influence us, till they be deeply *imprinted* in our *Hearts*.

To wind up all. There are several kinds of *Knowledge* of the same *Truths* : There is a *Knowledge* which serves us, only as *Pisga's* top did *Moses* ; to shew us *Canaan*, but not to bring us into it. There is, again, a *Knowledge* which serves us only as the *Ta-*  
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lent did the wicked Servants ; not to procure Rewards, but Punishments. And finally, there is a Knowledge, which like the Talents in the Hand of the Faithful and good Steward, enriches us first, and recommends us afterwards to higher Trusts and Dignities ; which improves and perfects our Nature first, and then puts us into possession of such Blessings, as only Nature thus improved and perfected is capable of. And this Knowledge must not be a slight, superficial, and undigested one ; it must not be a confused and obscure, a weak and imperfect one : This is not the Knowledge which will bring forth those excellent Fruits, which we have reason to expect from true Illumination. But it must be a Knowledge that has all the quite contrary Characters : Even such as I have before described at large. That this is an Observation of the greatest weight and moment is evident to any one, who will give himself leave to make any Reflection on the present State of Christianity. For how does the Power of Darkness prevail, amidst the Light of the Gospel ? How has the Devil erected his Throne in the midst of that Church, which should be the Kingdom of God ? And Sin and Death reign where Life and Immortality are Preached ? Whence is this ? Are Men ignorant of those Truths which make up the  
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Systeme of true *Wisdom*? This is not easy to be *imagined*; scarcely of the darkeſt corners of the *Popiſh* Churches; much leſs of *ours*. And therefore we muſt conclude, that this is becauſe our *Knowledge* is not ſuch as it ought to be, with reſpect to its *Clearneſs*, *Certainty*, and *Digeſtion*.

## C H A P. II.

*Of the Fruits and Attainment of Illumination. That Illumination does not depend ſo much upon a Man's outward Fortune, extraordinary Parts, acquir'd Learning, &c. as upon his Moral Qualifications, ſuch as Humility, Impartiality, and love of the Truth.* 4. *Directions for the Attainment of Illumination.* 1. *That we do not ſuffer our Minds to be engag'd in queſt of Knowledge foreign to our purpoſe.* 2. *That we apply our ſelves with a very tender and ſenſible Concern to the Study of Illuminating Truths.* 3. *That we act conformable to thoſe Meaſures of Light which we have attain'd.* 4. *That we frequently addreſs our ſelves to God by Prayer for the Illumination of his Grace. The Chapter concluded with a Prayer of Fulgentius's.*

**H**AVING diſpatched the *Notion* of *Illumination* in the foregoing Chapter, and ſhew'd both what *Truths*, and what ſort of *Knowledge* of them is requiſite to it; I am next to treat,

1. Of

1. Of the *Fruits*. And,
2. Of the *Attainment* of it.

§. 1. As to the *Fruits* of *Illumination* I have the less need to insist upon *them*, because whatever can be said on *this* Head, has been in a manner *anticipated*: All the *Characters* of *Illuminating Truth* and *Illuminating Knowledge* being such as sufficiently declare the blessed *effects* of *true Illumination*. I will therefore be very *short* on *this* Head; and only just mention two *Advantages* of *Illumination*. As the use of *Light* is especially *twofold*, to *Delight* and *Guide* us; so do we reap two *benefits* from *Illumination*.

1. The *first* and most immediate one is, That it *sets* the whole Man, and the whole Life *right*; that it fixes our *Affections* on their proper and natural *Object*, and directs all our *Actions* to their true *End*. I do not mean that the *Understanding* constantly and necessarily *influences* and *determines* the *Will*. *Experience* tells us, that we have a *fatal Liberty*: That our *Affections* are too often *Independent* of our *Reason*; that we *sin* against the *Dictates* of *Conscience*; that we pursue *false Pleasure*, and a *false Interest*, in opposition to the *true*, and in plain *opposition* to our *Judgment* too; at least to a *sedate* and *calm* one. And the *Reason* of all this is, because we consist of two different and repugnant *Principles*; a  
Body

*Body* and a *Soul*: And are folicted by *two* different *Worlds*, a *temporal*, and an *eternal* one. But all this notwithstanding, 'tis certain that *Illumination* in the *Mind* has a mighty *Influence* upon us: For it is continually exciting in us wise *Desires* and excellent *Purposes*: 'Tis always alluring and inviting us towards our *Sovereign Good*, and restraining and deterring us from *Sin* and *Death*: It alarms, disquiets, disturbs and persecutes us, as often as we err and wander from the *Path of Life*. In one word, the great *Work of Illumination*, is, to be always representing the *Beauties* and *Pleasures*, and the *Beatitude* and *Glory of Virtue*; and remonstrating the *Evils* and *Dishonours*, the *Deformities* and *Dangers of Vice*: So that a *Man* will never be at *rest*, who has this *Light* within him, till it be either *extinguished* or *obeyed*.

2. This *Light* within us, if it be followed and complied with, not muddied and disturbed; if it be not quenched and extinguished by wilful *Sin*, or unpardonable *Oscurancy* and *Remisness*; if in a word, its influence be not interrupted, disperses all our *Fears* as well as *Errors*; creates an unspeakable *Tranquility* in the *Soul*; spreads over us a calm and glorious *Sky*; and makes every thing in us and about us look



gay and verdant and beautiful. The Dissipation of Pagan Darknes, and all Participations or Resemblances of it; Deliverance from a state of Bondage and Wrath; the Peace of God, the Love of Jesus, the Fellowship of the Holy Ghost, the Immortality of the Soul, the Resurrection of the Body, the Perfection and Blessedness of Eternity. Good God! What surprizing, what ravishing Themes are these, for the Thoughts of an enlightened Soul to dwell upon! Blessed and Happy is he who enjoys this Pleasure upon Earth. And that we may, I am now to Discourse

§. 2. Of the Attainment of Illumination. Now whatever Advice can relate to *this*, may be reduced under two Heads:

1. What Qualifications do render Man capable of Illumination.

2. What it is that one duly qualified is to do in Pursuit of it.

§. 1. To begin with the Qualifications requisite to Illumination. One Man is distinguished from another several ways: By his Estate or Fortune; by Natural or Acquired Endowments; and by Moral Dispositions: And each of these may have some, though a very different Influence upon Human Perfection. For if we enquire after only the Essence and Integrity of Perfection; then are there two or three Moral Qualifications,

tions, which are all that is required in order to this: But if we enquire after the *largeness* of its Stature, the *Symmetry* of its Features, the *Lustre* of its Complexion, and the *Elegance* of its Dress; then may we allow something to be ascribed to *Fortune*, to *Nature*, and a liberal *Education*. This is an *Observation* very *necessary* to be made. For though every Man may be capable of *Perfection*, that is, *Habitual Holiness*, if it be not his own fault; yet is not every Man capable of being *equally Perfect*, because of that accidental *Variety* which I have suggested, and which flows from *different Gifts of God*, which depend *not* on *our selves*. This being premised in order to prevent my being mistaken, I proceed and determine.

1. That *Illumination* depends not upon a Man's *outward Fortune*. There are indeed *several* sorts of *Knowledge* which we can never arrive at without much *leisure*, and much *expence*: And in order to support the one, and enjoy the other, it is requisite that we be Masters of a good *Fortune*. Hence is that *Observation* of the *Author of Ecclesiasticus*, Chap. 38. 24. *The wisdom of a learned man cometh by opportunity of leisure; and he that has little business shall become wise.* And therefore in the following Verses, he excludes the *Husbandman*,

bandman, the Statuary, the Engraver, the Smith, the Potter; and all consequently whose Time and Mind is taken up in the Labours of their Profession, and in making the necessary Provision for Life; these, I say, he excludes from all Pretensions to Wisdom. How can he get wisdom that holdeth the plough, and that glorieth in the goad; whose talk is of bullocks? &c. But this is not the Wisdom that I am enquiring after, and which constitutes Illumination. That consists not in the Laws of our Earthly, but Heavenly Country: Not in Arts and Sciences which relate to the Body, and minister to a temporal Life; but in those Divine Truths which purify the Soul, and minister to an Eternal one: No, not in Notional Improvements of the Mind, but in Spiritual and Vital ones. And therefore the Husbandman and the Artist, the Mechanick and the Trader, are as capable of this sort of Wisdom, as the Man of Office, Money or Quality. There needs no Wealth to render one the Child of Light and of the Day. There is the Book of Nature; the Book of Revelation; both the Books of God, both writ throughout with glorious Illuminating Truths: These lie wide open to every honest Christian. The Being and Nature of God; the Mediation of Jesus, and a Judgment to come; the Nature and Necessity

cessity of Holiness, are fully *revealed*, and unanswerably *proved*. And tho' every honest Man be not able to discover *all* the *Arguments* on which they stand, yet may he discover *enough*: And what is more, he may have an *inward, vital sensible* proof of them; he may *feel* the *Power*, the *Charms* of *Holiness*; experiment its *Congruity* and *Love-liness* to the *Human Soul*; and observe a thousand *Demonstrations* of its *serviceableness* to the *Honour* of God, and the *good* of *Mankind*: He may have a full, a convictive sense of the *Manifestation* of the *Divine Perfections* in the great *Work* of our *Redemption*; and the excellent *Tendency* of it may be so palpable and conspicuous to him, as to leave no room for *Doubts* or *Scruples*. But besides all this, there is a *Voice within*, there is a *Divine Teacher* and *Instructor*, which will ever abide with him, and lead him into all necessary *Truths*: All which is implied in those words of our Lord, *If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of my self*, John 7. 17.

2. Extraordinary *Natural Parts*, such as *Sagacity* or *Acuteness* of *Judgment*, *strength* of *Memory*, the *liveliness* of *Imagination*, are not necessary to *Illumination*. The *Gospel*, as I remember, takes no notice of these. Such is the *beauty* of *Holiness*,



*Holiness*, that it requires rather *purity of Heart*, than *quickness of Apprehension*, to render us *enamoured of it*. And the very same thing may be said of the *Power and Energy of all Gospel Motives*, and of the *Proofs and Evidences too of Divine Truths*. To *convince and affect* us, there is no need of *Sagacity and Penetration*, but *Probity and Sincerity*. However I have two or three *Reflection* to make here, which may not be *unuseful*: For though *Acuteness and Retention*, by which I mean *quickness in discerning*, and *firmness in preserving Truth*, be commonly accounted *Natural Parts*, and generally are so; yet I think, where the *one* or the *other* are most *defective*, they may be much *helped and wonderfully improved*. To which end I remark, *First*, That those *defects of Understanding or Memory*, which *some* are wont to accuse themselves of in *Spiritual things*, are with more *Justice* to be imputed to *want of concern and affection for such things*, than to any *incapacity of Nature*. 'Tis plain, we easily *understand*, and easily *remember*, what we *desire and love*: And where-ever we follow the *Impulse or Conduct of strong Inclinations*, we seldom fail of *excelling*. Let us therefore take care, that our *Hearts* be *set upon the things of God*; and we shall soon see that our *Judgment*

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*ment* and *Memory* will no more fail us *here*, than in those *worldly Interests* and *Pleasures*, which we are most intent upon. Secondly, As to *Memory*; it depends very much upon the *Perspiciuity*, *Regularity* and *Order* of our *Notions*. Many complain of want of *Memory*, when the defect is in their *Judgment*. And others, while they grasp at all, retain *nothing*. In order then to relieve this *infirmity* of *Memory*, it were an excellent way to *confine* our search and *Meditation* to a few *Objects*, and to have these *clearly* and *methodically* handled. A *Catechetical* way of expounding and asserting the *Rudiments* of our *Faith*, if done as it ought to be, is of great service to Persons of all *Capacities*; but especially to *those* of *meaner*. For *thus* they may not only be enriched with the *Knowledge* of the most *useful* things, and of the *grounds* on which our *Obligation* either to *Belief* or *Practice* is bottom'd; but also may be furnished with general *Principles* of *Reason*, by which they may steer their *Judgment* in all cases; and with certain *Heads* of *Faith* and *Morals*, to which they may be able to reduce most of what they *read* or *hear*. Thirdly, 'Tis with the *Understanding* as with the *Eye* of the *Body*: One sees *further* off, and in a *fainter* *Light*; but *another* sees as well, with regard to all the *uses* of *Life*,  
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who yet requires that the Object should be *nearer*, and the Light *better*. Men of *slow Capacities* must not be *Daring* or *Precipitate* in passing their *Sentence*, and forming their *Notions*. They must *examine* whether the Matters they *enquire* after be not too *remote* and *obscure* : Whether the Object may be brought *nearer*, and placed in a *better Light* ; or whether they may be furnished with *Telescopes* or *Microscopes* fit for them. If *not*, they must quit the search of *such Truths* as *improper* and *unnecessary* for *them* : By which means they will, at least, avoid being *deceived* or *perplexed* ; which is no small *advantage*. To be enriched with a kind of *Universal Knowledge* is a *great thing* ; but I doubt *too great* for *Man*. Next to this is, to be endowed with a Knowledge of *necessary* and *important Truths* ; and to be freed from *Errors* and *Perplexity* in Matters of any *moment* : And methinks it were no great excess of *Modesty* or *Humility*, for *Man* to be content with *this*.

3. There is no great need of *acquired Learning* in order to true *Illumination*. Our *Saviour* did not exact of his *Disciples*, as a necessary Preparation for his *Doctrine*, the *Knowledge* of *Tongues* ; the *History* of *Times*, or *Nature* ; *Logick*, *Metaphysicks*, *Mathematicks*, or the like. *These* indeed

may be *serviceable* to many excellent *Ends* : They may be great *accomplishments* of the Mind ; great *Ornaments* and very engaging *Entertainments* of Life : They may be, finally, very excellent and necessary *Instruments* of, or *Introductions* to, several *Professions* or *Employments*. But as to *Perfection* and *Happiness*, to *these* they can never be *indispensably* necessary. A man may be excellently, habitually *Good*, without more *Languages* than *one* : He may be fully persuaded of those great *Truths*, that will render him Master of his *Passions*, and independent of the *World* ; that will render him easy and useful in *this* Life, and glorious in *another*, though he be no *Logician* nor *Metaphysician*. Yet would I not all this while be supposed to exclude the use of true *Reason* and solid *Judgment*. Though the *meanest* Capacity may attain to its proper *Perfection* ; that is, such a measure of *Knowledge*, as may make the Man truly *wise* and *happy* ; yet the more *capacious* any Man's *Soul* is, and the more *enlarged* his *Knowledge*, the more *Perfect* and *Happy* He.

4. The *Qualifications* previously necessary to *Illumination*, are two or three *Moral* ones, implied in that *Infant Temper* our *Saviour* required in those who would be his *Disciples*. These are *Humility*, *Impartiality*, and

and a *thirst* or love of Truth. First, *Humility*. He that will be taught of God must not be *Proud* or *Confident* in himself. He must not *over-rate* his own *Parts* and *Capacity*; nor lean too stiffly to his own *Understanding*. He must firmly believe, that *Illumination* is the *Work of God*; and on *Him* he must depend. He must confess the *weakness* of his own *Faculties*, the natural *Poverty* and *Indigence* of his *Understanding*; and so look up to *God*, who is the *Fountain of Wisdom*; and giveth *Grace to the humble, but resisteth the proud*. 2dly, *Impartiality*, *Sincerity*, or a certain *Purity* and *Innocence of Judgment*, if I may be allowed to speak so. That the *Understanding* may be capable of *Divine Light*, it must not be blur'd and stain'd by *false Principles*: It must not be byass'd nor influenced by any *corrupt Inclinations*. Some to prove their *Impartiality* or *Freedom* of Judgment, abandon themselves to the scrupulousness of *Scepticism* and a wanton itch of endless *Disputation* and *Contradiction*. But I cannot think it necessary to our *Freedom* and *Impartiality*, to deny the *Evidence* of our *Senses*; to oppose the *Universal Reason* of *Mankind*; and to shake off all *Reverence* for the *Integrity* of *Man*, and the *Veracity* of *God*. No, *this* favours too much, either of *Ostentation*, or of a raw and un-

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experienced *Affectation* of new Theories and Speculations. He secures his *Freedom* sufficiently, who guards his *Reason* against the force of groundless *Prepossessions*, and senseless *Modes* and *Customs*; against the *Lusts* of the *Body*, and the *Prejudices* of *Parties*: who keeps a strict Eye upon the *Motions* and *Tendencies* of his *inferiour* Nature; who admits not the Dictates of a *Single Person* or *Party* for *Catholick Reason*; who considers, that there are *Revolutions* of *Philosophy* and *Opinions* as well as *States* and *Kingdoms*; and judges well of *Times* and *Men*, ere he pay much *Deference* to *Authority*. But *Thirdly*, This is not all that is necessary to any compleat Degree of *Illumination*. *Impartiality* is necessary to the first *Dawnings* of it; but if we would have it increased and diffuse it self into a perfect Day of *Spiritual Wisdom* and *Understanding*, we must hunger and thirst after *Truth*. An *unprejudiced* Mind is necessary to qualify us for the first *Rudiments* of *Truth*; but we must be inflamed with *Desire* and *Love* of it, ere we shall enter into the *Sanctuary* or *Recesses* of it, Therefore our *Saviour* invites to him every one that thirsts, John 7. 37. And St. Peter exhorts us, as new born babes to desire the sincere milk of the word, that we may grow thereby, 1 Epist. 2. 2. And St. Paul imputes the

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Damnation of *those that perish*, to want of love of the truth, 2 Theff. 2. 10. 'Tis too trifling to Object here, how come we to thirst after what we do not know? For it concerns every man to enquire what will become of him for ever; and if he be already assured that there is another World, and a glorious Salvation to be attained, it is natural to thirst after the Resolution of such Questions as these, *What shall I do to be saved? What shall I do to inherit an Eternal Life?* And such is the Beauty of Illuminating Truth, that every Glance of it kindles in our Hearts the love of it: And such its boundless Perfection, that the more we know, the more still shall we desire to know. Having thus consider'd what qualifies Man for Illumination, my next business is to enquire,

§. 2. *What* one thus qualified is to do for the actual Attainment of it. All the Advice that I can think fit here to be given, may be reduced to four Heads:

1. That we do not suffer our Minds to be engaged in quest of Knowledge foreign to our purpose.

2. That we apply our selves with a very tender and sensible Concern to the Study of Illuminating Truths.

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3. That

3. That we act *conformable* to those *Measures of Light* which we have *attain'd*,

4. That we frequently and constantly address our selves to God by *Prayer*, for the *Illumination* of his *Grace*.

1. That we do not suffer, &c. This is a natural and necessary *Consequence* of what has been already said concerning *Illumination*. For if *Illumination* consist in the *Knowledge*, not of all sort of *Truths*, but the most *necessary* and *important*, such as *purify* and *perfect* our *Nature*; such as procure us *sacred* and *stable Pleasure*, and all the *Rewards* that flow from our *Adoption* to God; it is then plain, he who would be *Perfect*, ought not to amuse and distract his *Mind* in Pursuit of *trifling* or *divertive Knowledge*: That he ought to shun, and not to admit whatever is apt to *entangle*, *perplex*, or *defile* him; and to *fix* his *Thoughts*, and *confine* his *Meditations* to the great *Truths* of the *Gospel*. He that *knows the only true God*, and *Jesus Christ whom he hath sent*, knows enough to oblige him to *Virtue*, and to open the way to *Glory* and *everlasting Life*. He that *knows nothing but Jesus Christ*, and *him crucified*, knows enough in order to *Peace*, *Grace* and *Joy*; enough to promote *Holiness* and *Hope*: *Hope* that abounds in *joy unspeakable and full of glory*.

2. We

2. We must apply our selves with a very *tender* and sensible *Concern* to the Study of *Illuminating Truths*. This Rule must be understood to enjoin *three* things. 1. Great *Care* and *Caution* in examining *Doctrines* proposed; and in *distinguishing* between *Truth* and *Falshood*. 2. Great *Diligence* and *Industry* to increase and enlarge our *Knowledge*. 3. Frequent and serious *Reflection* upon the *Truths* we know.

1. There is need of great *Caution*, in the *Trial* and *Examination* of *Doctrines*. This the *Scripture* it self frequently puts us in mind of: And not without reason; because the Devil *sows his tares amongst the wheat*; *Errors*, and these too fatal and destructive ones, are frequently obtruded upon the World for the *Revelations* of *God*; and every *Party*, nay, every *single Author* lays the stress of *Salvation* on their *peculiar* and *distinguishing* *Opinions*. Beloved, believe not every spirit, but try the spirits whether they are of *God*: because many false prophets are gone out into the world, 1 John 4. 1. 'Tis needless to multiply *Texts* or *Words* on this occasion. When the *Peace* and *Purity* of our *Mind*, the *Rectitude* and *Happiness* of our *Lives*, and the *Blessedness* of *Eternity* has so close and necessary a *Dependence* upon the *Doctrines* we imbibe,

imbibe, that we hereby either *secure* or *forfeit* them ; who sees not, unless he be stupid and infatuated, that greater *Care* and *Solicitude* is necessary *here*, than in *any* matter whatever, because there is *no* other of *equal* moment ? Bad *Money*, or bad *Wares* instead of good ; an ill *Title* or *Conveyance* instead of a firm and clear one, may *impoverish* us : Bad *Drugs* instead of good may *infect* the *Body* and *destroy* the *Health* : But *what* is all *this* to the dismal Consequences of *Error* and *Heresy*, which *impoverishes* and *infects* the *Mind*, *perverts* the *Life*, and *damns* the *Man* to all *Eternity* ? The Example of the *Bereans* is never *forgot* : And indeed never *ought* to be on *this* occasion. We must admit nothing *hastily* ; assent to nothing without examining the *Grounds* on which it stands. *Credulity*, *Precipitation*, and *Confidence*, are irreconcilable Enemies to *Knowledge* and *Wisdom*.

2. We are to use great *Diligence* and *Industry*, to enlarge and encrease our *Knowledge*. The Treasures of *Divine Wisdom* are almost infinite ; and it fares with *those* that *Study* them, as with a *Traveller* when he ascends a *rising* Ground : Every *new* step almost *enlarges* his *Horison*, and presents *new* Countries, *new* Pleasures to his Eye. 'Tis our own *Negligence*, if we do not  
daily

daily extend the *Compass* of our *Knowledge* : If our *View* of things grow not more distinct and clear, and our *Belief* of them more firm and steady. *This* is to grow in *grace and in the knowledge of Christ Jesus our Lord*, 2 Pet. 3. 18. *This* is to have the *eye of our understanding* opened, Eph. 1. 17. *This* is to be filled with the knowledge of God, in all wisdom and understanding, Col. 1. 9. *This* is, finally, for the word of God to dwell in us richly, Col. 3. 16. And of what *Importance* this is, is manifest from what I have before proved : Namely, that *Illumination* consists not in a credulous and ill-grounded, in a slight and superficial, or a confused and obscure, or imperfect sort of *knowledge* ; but in a clear, distinct, firm, and well established one. And the acquiring such a one demands a very *diligent* and an *indefatigable Study* of the *Word of Life*. To fill the Mind with numerous, great, and beautiful *Ideas*, and *these* clear and distinct ; to have them engraven in the Memory in deep and lasting *Characters* ; to have them lodged and disposed in that *Order*, as to be able in an Instant to have recourse to them ; to discern and demonstrate plainly the *Connexion* and *Dependence* of one upon another, and the unquestionable *Evidence* of each ; this is a *Work of Time and Labour* ; the Fruit of a Regular  
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and Assiduous Search after Truth; and if the Capacities and Fortunes of all Men will not suffer them to come up to *this*, they must come as near as they can. But if such a search as this be not necessary to penetrate the Depths, and to discover the Beauties of Divine Truths, or to convince the World and our selves of the certainty of them; yet certainly without it we shall never be able to extract their Force and Virtue, and to derive Purity and Nourishment from them; which is the next thing implied in the Rule laid down.

3. We must make frequent and serious Reflections on the Truths we do know. This again naturally follows from the Notion of Illumination as it is before settled. For if it is not every knowledge of the best things, that suffices for Illumination, but a Vital and operative one, that is, a well-grounded, clear, distinct, and well-digested one, it is plain, that constant, daily, and devout Meditation is necessary to Illumination; because 'tis not a transient and perfunctory Reflection upon the most important Truths; 'tis not a fleeting, rambling, irregular, and desultory Meditation of them, that will possess us with such a kind of Knowledge. To imprint a Truth in lively Notions upon our Minds, to digest it into Nourishment and Strength; and  
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make it *mix* it self with all our *Affections*, and all our *Actions*, it is necessary that we *dwell* upon it with Constancy and Delight. And accordingly we find that excellent and elevated Souls, both under the *Old Testament* and the *New*, have been daily, nay, almost hourly conversant in the *Book of God*: They have been passionately devoted to the *Study* of it, and *delighted* more in it, than in *Treasures* or *Honours*; than in the most profitable *Employments*, or engaging *Diversions* of Life. 'Tis *this* kind of *Meditation* on God, on *Jesus*, the *World*, and our *selves*, that can alone acquaint us thoroughly with *each*: 'Tis *this* kind of *Meditation* on *Death* and *Judgment*, *Heaven* and *Hell*, that can *make us wise unto Salvation*.

The *sum* of all that I have said on this *Rule* amounts to *this*: That *Illumination* is not to be attained without *Labour* and *Travel*. It is indeed the *Gift of God*: But such a one as he will *never* bestow but upon those who *ask*, and *seek*, and *knock*. *Divine Bounty*, and *Human Industry* do here very well accord: The *Spirit of God* generally *joins* them together; and 'tis *Boldness* and *Impiety* in *Man* to go about to *divide* them, *Prov. 2. 4, 5, 6*. If thou *seekest* her as *silver*, and *searchest* for her as *hid treasures*; then shalt thou under-  
stand

stand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. Nor will any one surely think it much to devote his Time and Labour to the Attainment of Illumination. For what is there that can more justly challenge, or better deserve both? Can Pleasure? There is none but what flows from Wisdom, that is either pure, great, or lasting. Can Business? What Business can be of greater Importance, than what secures our Salvation, our Eternity? Wisdom then is the principal thing, therefore get wisdom: and with all thy getting, get understanding, Prov. 4. 7. for without this, the most desirable Possessions and Pleasures of Life are but Cheats and Illusions, Mischiefs and Snares. For the turning away of the simple shall slay them; and the prosperity of fools shall destroy them, Prov. 1. 32.

3. That we act conformable to those Measures of Light which we have attained. The more Spiritual we grow, the fitter we are for the Residence of God's Spirit, and the more capable of his Influences. The more we subdue all inordinate Affections, the clearer does the Understanding grow, and the more absolute its Authority. The Grace of God, if it be complied with and obeyed, while

while it renders us more *like* God, renders us more *dear* to him too: And *one Favour*, if it be not our own fault, qualifies us for *another*. Whoever shall observe the *Scriptures*, will find that *Holiness* and *Illumination* advance with *equal* steps, and grow up by the *same* degrees of *Maturity*; That as we pass on from the *Infancy*, to the *Manhood* of *Virtue*, so do we from the first *Rudiments* of *Wisdom*, to the *Heights* and *Mysteries* of it. But on the other hand, *Lust* obscures and eclipses the *Light* within: *Sin* depraves and corrupts our *Principles*: And while we renounce our *Virtue*, we *quench* or *chase* away the *Spirit*. Into a *malicious Soul* wisdom shall not enter; nor dwell in the body that is *subject* unto *Sin*: For the *holy spirit* of discipline will flee *deceit*, and remove from thoughts that are without understanding; and will not abide when *unrighteousness* cometh in, *Wisd.*

I. 4, 5.

4. We must frequently and constantly address our selves to God by *Prayer*, for the *Illumination* of his *Grace*. There is *nothing* that we do not receive from *above*: And if the most *inconsiderable* things be the *Gift* of God, from *what Fountain* but from *him*, can we expect *Illumination*? The *Raptures* of *Poets*, the *Wisdom* of *Lawgivers*, the noblest *Pieces* of *Philosophy*,

phy, and indeed all *Heroick* and *Extraordinary* Performances, were by the *Pagans* themselves generally attributed to a *Divine Inspiration*. And the *Old Testament* ascribes a transcendent skill even in *Arts* and *Trades* to the *Spirit of God*. It is not therefore to be wondered at, if *Illumination* be attributed to *Him* in the *New*. *Wisdom* and *Understanding* are essential *Parts* of *Sanctity*; and therefore must proceed from the *sanctifying Spirit*. We must therefore constantly look up to *God*, and depend upon *Him* for *Illumination*; we must earnestly *Pray* in the Words of *St. Paul*, *That the God of our Lord Jesus Christ, the father of glory, would give unto us the spirit of wisdom and revelation*, Eph. i. 17. This Dependence upon *God*, in Expectation of his *Blessing* on our search after *Knowledge*, puts the *Mind* into the best *Disposition* and *Frame* to attain it: Because it naturally frees and disingages it from those *Passions*, *Prejudices* and *Distractions*, which otherwise entangle and disturb it, and render it incapable of raised, sedate, and coherent Thoughts. But what is more than this, there are repeated and express *Promises* made it; so that it can never fail of Success: *Ask, and it shall be given you, seek and ye shall find, knock, and it shall be opened to you.* The reason of which is added;  
If



If ye then being evil, know how to give good gifts unto your children ; how much more shall your father which is in heaven give good things (or as it is Luk. 11. the Holy Spirit) to them that ask him? Matt. 7. 7, 11. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him, Jam. 1. 5. nor do I doubt but every good Man has these Promises verified to him. There are sudden Suggestions, unexpected Manifestations, extraordinary Elevations of Mind, which are never to be accounted for, but by a Divine Principle. Nor does this Doctrine of Spiritual Illumination or Irradiation in the least diminish the Power and Excellence of the Gospel of Christ, no more than the Instruction of the Gospel does supersede that of the Spirit. For we must not think that the Spirit does now reveal any new Truth of general Use or Importance ; since the Canon of Scripture would on this supposal be but a defective Rule of Faith and Manners. But first, The Spirit may assist us in making a fuller Discovery of the Sense of Scripture. Secondly, The Spirit may help us to form clearer and distincter Notions of those things we have yet but an imperfect and general Knowledge of ; and to fix and imprint them in more lasting, as well as more legible

ble Characters in our Minds: Or it may recal to our *Remembrance* such things as are obliterated and forgotten: Or finally, it may produce in us a more earnest and steddy Application to the Truth of God. *Thirdly*, I see no reason why the *Spirit* may not vouchsafe us particular *Impulses*, *Directions* and *Intimations* upon extraordinary Occasions, and sudden Emergencies; where *Holy Writ* affords us no *Light*, and *Human Prudence* is at a *Loss*. Nor does any thing that I attribute to the *Spirit* in all this, detract or derogate from the Dignity or the Efficacy of the *Scripture*. This then I conceive is *what* the *Spirit* does in the Work of *Illumination*. But *how* it does, it is not *necessary*, nor, I doubt *possible* to be determined. Nor ought our *Ignorance* of *this* to be objected against the *Truth* of *Divine Illumination*. We are sure we *understand* and *remember*, and exercise a *Freedom* or *Liberty* of Will, in our Choices, Resolutions, and Actions: But the *Manner* how we do this, is an Enquiry that does hitherto, for ought I can see, wholly surpass and transcend our *Philosophy*.

I will here close this *Chapter* with a *Prayer* of *Fulgentius*, *Lib. i. cap. 4*. After he has in the beginning of the *Chapter* disclaimed all *Pretences* to the setting up himself a *Master*, *Doctor* or *Dictator* to his *Brethren*, he breaks out into these devout

vout and pious Words.--- ‘ I will not cease  
 ‘ to *Pray*, that our true *Master* and *Doctor*  
 ‘ *Christ Jesus*, either by the *Oracles* of his  
 ‘ *Gospel*, or by the *Conversation* of my *Bre-*  
 ‘ *thren* or *Joint-disciples*; or else by the se-  
 ‘ cret and delightful *Instruction* of *Divine*  
 ‘ *Inspiration*, in which without the Ele-  
 ‘ ments of *Letters*, or the sound of *Speech*,  
 ‘ *Truth* speaks with so much the *sweeter*, as  
 ‘ the *still*er and *softer* *Voice*; would vouch-  
 ‘ safe to *teach* me those things, which I may  
 ‘ so propose, and so assert, that in all my Ex-  
 ‘ positions and Assertions, I may be ever  
 ‘ found conformable, and obedient, and firm  
 ‘ to *that Truth*, which can neither *Deceive*,  
 ‘ nor be *Deceived*. For it is *Truth* it self that  
 ‘ enlightens, confirms, and aids me, that I  
 ‘ may always obey and assent to the *Truth*.  
 ‘ By *Truth* I desire to be informed of  
 ‘ those many *more* things which I am *Ignor-*  
 ‘ *ant* of, from *whom* I have received the  
 ‘ *few* I know. Of *Truth* I beg, through  
 ‘ preventing and assisting *Grace*, to be in-  
 ‘ structed in whatever I *yet* know not,  
 ‘ which conduces to the Interest of my Vir-  
 ‘ tue and Happiness; to be preserved and  
 ‘ kept stedfast in *those Truths* which I *know*;  
 ‘ to be reformed and rectified in those  
 ‘ Points, in which, as is common to Man,  
 ‘ I am *mistaken*; to be confirmed and esta-  
 ‘ blished in those *Truths* wherein I *waver*;

‘ and to be delivered from those Opinions  
 ‘ that are *erroneous* or *hurtful*. I beg, lastly,  
 ‘ that *Truth* may ever find, both in my  
 ‘ Thoughts and Speeches, all that sound  
 ‘ and wholesome Doctrine I have recei-  
 ‘ ved from *its* Gift ; and that *it* would  
 ‘ always cause me to utter those things,  
 ‘ which are agreeable to *it self* in the *first*  
 ‘ place ; and consequently acceptable to *all*  
 ‘ faithful *Christians* in the *next*.

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### C H A P. III.

*Of Liberty in General. The Notion of it truly stated, and guarded. The Fruits of this Liberty.* 1. Sin being a great Evil, deliverance from it is great Happiness. 2. A Freedom and Pleasure in the acts of Righteousness and good Works. 3. The near Relation it creates between God and us. 4. The great Fruit of all Eternal Life, with a brief Exhortation to endeavour after deliverance from Sin.

AFTER Illumination, which is the Perfection of the Understanding, follows Liberty, which is the Perfection of the Will. In Treating of which, I shall First give an account of Liberty in General : And then discourse of the several Parts of it ; as it regards Wickedness, Unfruitfulness, Human Infirmities, and Original Corruption.

§. 1. What Liberty is. There have been  
 several



several *Mistakes* about this Matter : But these have been so absurd or extravagant ; so designing or sensual, that they *Need* not, I think, a serious *Refutation*. However 'tis necessary in a word or two to remove this *Rubbish* and *Lumber* out of my way, that I may build up and establish the *Truth* more easily and regularly. Some then have placed Christian *Liberty* in Deliverance from the *Mosaick Yoke*. But this is to make our *Liberty* consist in Freedom from a *Yoke* to which we were *never* subject ; and to make our Glorious Redemption from the Tyranny of *Sin* and the *Misery* that attends it, dwindle into an Immunity from *external* Rites and Observances. 'Tis true, the *Mosaick* Institution, as far as it consisted in *outward* Observances and *Typical* Rites, is now dissolved ; the *Messias* being come, who was the *Substance* of those *Shadows* ; and the *Beauty of Holiness* being unfolded and displayed, without any *Vail* upon her Face. But what is this to *Ecclesiastical Authority* ? Or to those *Ecclesiastical Institutions*, which are no Part of the *Mosaick Yoke* ? From the Abrogation indeed, or Abolition of *Ritual* and *Typical* Religion one may infer, *First*, That *Christianity* must be a *Rational* Worship, a *Moral Spiritual* Service. And therefore, *Secondly*, That *Human* Institutions, when they enjoyn any thing as a *necessary*



and *essential* Part of Religion, which God has not made so; or when they impose such *Rites* as through the Number or Nature of them, cherish *Superstition*, obscure the *Gospel*, weaken its Force, or prove *burthensom* to us, are to be rejected and not complied with. Thus much is plain, and nothing farther. There have been *Others*, who have run into more intolerable *Errors*. For *some* have placed *Christian Liberty* in Exemption from the Laws of *Man*: And *Others*, advancing higher, in Exemption even from the *mortal* and *immutable* Laws of *God*. But the *Folly* and *Wickedness* of these *Opinions* sufficiently *confute* them: Since 'tis notorious to every one, that *Disobedience* and *Anarchy* is as flat a *Contradiction* to the *Peaceableness*, as *Voluptuousness* and *Luxury* is to the *Purity* of that *Wisdom* which is from above. But how absurd and wicked soever these *Notions* are, yet do we find them greedily embraced and industriously propagated at *this* day; and behold, with Amazement, the baffled and despicable *Gnosticks*, *Priscilianists*, *Libertines*, and I know not what other *Spawn of Hell*, reviving in *Deists* and *Atheists*. These indeed do not advance their *Errors* under a Pretence of *Christian Liberty*, but, which is more ingenuous, and less scandalous of the two, in open *Defiance*  
and

and confessed *Opposition* to *Christianity*. They tell us, that we impose upon the World *false* and *fantastick* Notions of *Virtue* and *Liberty*: That *Religion* does *enslave* Man, not set him *free*; 'awing the Mind by groundless and superstitious Principles, and restraining and infringing our true and natural *Liberty*: Which, if we will believe *them*, consists in giving *Nature* its full swing; letting loose the Reins to the most head-strong *Lusts*, and the wildest and the most corrupt *Imaginations*. But to this; 'tis easy to answer, That while these Men attempt to establish their Errors, and fortify their Minds in them, by *Arguments* of some sort or other, as they do; 'tis plain, that *they* suppose and acknowledge with *us*, That we ought to be ruled and governed by *Reason*: And if *this* be true, then, by undeniable Consequence, true *Liberty* must consist, not in doing what we *list*, but what we *ought*; not in following our *Lust* or *Fancy*, but our *Reason*; not in being exempt from *Law*, but in *being a Law to our selves*. And then I appeal to all the World, whether the Discipline of *Virtue*, or *Libertinism*; whether the Schools of *Epicurus*, or *Christ*, be the way to true *Liberty*. I appeal to the *Experience* of Mankind, whether *Spiritual* or *Sensual* Pleasure; whether the

Love of God and Virtue, or the Love of the *World* and *Body*, be the more like to qualify and dispose us to obey the Dictates of sober and solid *Reason*. But the Truth is, here is no need of *Arguments*: The *Lives* and *Fortunes* of *Atheists* and *Deists* proclaim aloud what a glorious kind of *Liberty* they are like to bless the *World* with, 2 *Pet.* 2. 19. *Whilst they promise liberty, they themselves are the servants of corruption.* And this *Corruption* draws on their *Ruin*. The dishonourable and miserable *Courses*, in which these poor Wretches are plunged, and in which, generally, they perish before their time, are such an open *Contradiction* to *Reason*, that no man doubts but that they have abandoned *its* Conduct, that they have given themselves up to that of *Lust* and *Humor*; and that they earnestly endeavour to force or betray their *Reason* into a *Compliance* to *Screen* themselves from the reproach and disturbance of their own *Minds*, and from the shame and contempt of the *World*. I have dwelt long enough on *this* Argument. 'Tis now time to pass on, and resolve what *Christian Liberty* really is.

This is in a manner evident from what has been suggested already. For if *Reason* be the governing Faculty in *Man*, then the *Liberty* of *Man* must consist in his *Subjection*  
to

to Reason : And so *Christian Liberty* will be nothing else but *Subjection* to Reason enlighten'd by *Revelation*. Two things therefore are *Essential* to true *Liberty* : A clear and unbyass'd *Judgment* ; and a Power and Capacity of *Acting conformable* to it. This is a very *short*, but *full Account* of *Liberty*. *Darkness* and *Impotence* constitute our *Slavery* : *Light* and *Strength* our *Freedom*. Man is then free, when his *Reason* is not awed by vile *Fears*, or bribed by viler *Hopes* : When it is not tumultuously transported and hurried away by *Lusts* and *Passions* ; nor cheated and deluded by the gilded appearances of *Sophisticated Good* ; but it deliberates *impartially*, and commands *effectually*. And because the great *Obstacle* of this *Liberty* is *Sin* ; because natural and contracted *Corruption* are the *Fetters* in which we are bound ; because the law in the body wars against the law in the mind, obscuring the *Light*, and enfeebling the *Authority* of *Reason* ; hence it is, that *Christian Liberty* is as truly as commonly described by a *Dominion* over the *Body*, by the subduing our corrupt *Affections*, and by *Deliverance* from *Sin*. This *Notion* of *Liberty* may be sufficiently established upon that Account of *Servitude* or *Bondage* which the *Apostle* gives us, *Rom. 7.* where he represents it as consisting in *Im-*  
*potence*



*potence or Inability to do those things, which God commands, and Reason approves : For to will is present with me ; but how to perform that which is good, I find not, ver. 18. Liberty therefore must on the contrary consist in being able, not only to will, but to do good ; in obeying those Commandments, which we cannot but acknowledge to be holy, and just, and good. And this is the very Notion which our Lord and Master gives us of it, Joh. 8. For, when the Jews bragg'd of their Freedom, he lets them know, that Freedom could not consist with Subjection to Sin : He that committeth sin is the servant of sin, ver. 34. That honourable Parentage, and the Freedom of the Body, was but a false and ludicrous Appearance of Liberty : That if they would be free indeed, the Son must make them so, ver. 36. i. e. they must, by his Spirit, and Doctrine be rescued from the Servitude of Lust and Error, and be set at Liberty to work Righteousness. If ye continue in my word, then are ye my Disciples indeed ; and ye shall know the Truth, and the Truth shall make you free, ver. 31, 32. Finally, Not to multiply Proofs of a Truth that is scarce liable to be controverted, as the Apostle describes the Bondage of a Sinner in Rom. 7. so does he the Liberty of a Saint in Rom. 8. For there, ver. 2. he tells us,*

*That*



That the *law of the spirit of life* has set the true Christian free from the *law of Sin and Death*. And then he lets us know wherein this *Liberty* consists; *in walking, not after the flesh, but after the spirit*; in the *Mortification of the Body of Sin*, and *Restitution of the Mind to its just Empire and Authority*. If *Christ be in you*, the body is dead because of *sin*; but the spirit is life because of *righteousness*, ver. 10. And all this is the same thing with his *Description of Liberty*, Chapter 6. where, 'tis nothing else, but for a Man to be made free from *sin*, and become the servant of *God*. Thus then we have a plain account of *Bondage and Liberty*. Yet for the clearer understanding of both, it will not be amiss to observe, that they are each capable of different *Degrees*; and both the one and the other may be more or less entire, compleat and absolute, according to the different *Progress of Men in Vice and Virtue*. Thus, in some Men, not their *Will* only, but their very *Reason* is enslaved. Their *Understanding* is so far infatuated, their *Affections* so intirely captivated, that there is no *Conflict* at all between the *Mind* and the *Body*: They commit *Sin* without any *Reluctancy* beforehand, or any *Remorse* afterwards: Their *seared Conscience* making no *Remonstrance*, inflicting no *Wounds*,  
nor

nor denouncing any *Threats*. This is the *last* Degree of *Vassalage*. Such are said in *Scripture* to be *dead in trespasses and sins*. Others there are, in whom their *Lust* and *Appetite prevails* indeed, but not without *Opposition*. They *Reason* rightly ; and, which is the natural Result of this, have some *Desires* and *Wishes* of *Righteousness* : But thro' the Prevalency of the *Body*, they are unable to act and live conformable to their *Reason*. Their *Understanding* has indeed *Light*, but not *Authority* : It *consents* to the *Law* of *God*, but it has no *Power*, no *Force* to make it be *obeyed* : It produces indeed some good *Inclinations*, *Purposes*, and *Efforts* ; but they prove *weak* and *ineffectual* ones, and *unable* to grapple with the stronger *Passion* raised by the *Body*. And as *Bondage*, so *Liberty* is of different *Degrees*, and different *Strength*. For though *Liberty* may be able to *subsist*, where there is much *Opposition* from the *Body*, yet 'tis plain that *Liberty* is most *absolute* and *compleat*, where the *Opposition* is *least*, where the *Body* is reduced to an intire *Submission* and *Obsequiousness*, and the *Spirit* reigns with an uncontroul'd and unlimited *Authority*. And this latter is that *Liberty* which I would have my *Perfect* Man possessed of. I know very well 'tis commonly taught by some, that there is no such

State :

State : But I think this *Doctrine*, if it be thoroughly considered, has neither *Scripture*, *Reason*, nor *Experience* to support it. For as to those *Places*, *Rom. 7.* and *Gall. 5.* urged in favour of an almost incessant, strong and too frequently prevalent *lusting of the flesh against the spirit*, it has been often answered, and proved too, that they are so far from belonging to the *Perfect*, that they belong not to the *Regenerate*. But on the contrary, those *Texts* that represent the *Yoke of Christ easy*, and *his burden light* : which affirm the *Commandments of Christ* not to be *grievous* to such as are made perfect in love ; do all bear witness to that *Liberty* which I contend for. Nor does *Reason* favour my Opinion less than *Scripture*. For if the *Perfect* man be a *New Creature*, if he be transformed into a *New Nature* ; if his *Body* be dead to sin, and his *spirit* live to righteousness ; in one word, if the world be as much crucified to him, as he to it ; I cannot see why it should not be easy for him to act consonant to his *Nature* ; why he should not with Pleasure and Readiness follow that *Spirit*, and obey those *Affections*, which reign and rule in him. Nor can I see why a *Habit of Righteousness* should not have the same *Properties* with other *Habits* ; that is, be attended with ease and pleasure in its *Operations* and *Actions*.

Action. 'Tis true, I can easily see why the *Habits of Righteousness* are *acquired* with more *Difficulty* than those of any other kind: But, I say, I cannot see, when they are acquired, why they should not be as *natural* and *delightful* to us as any other. Lastly, how *degenerate* soever Ages *past* have been, or the *present* is, I dare not so far distrust the Goodness of my Cause, or the Virtue of *Mankind*, as not to refer my self willingly, in this Point, to the Decision of *Experience*. I am very well assured, that Truth and Justice, Devotion and Charity, Honour and Integrity, are to a great many so dear and delightful, so natural, so easy, that it is hard to determine, whether they are more strongly moved by a sense of *Duty*, or the Instigations of *Love* and *Inclination*; and that they cannot do a *base* thing without the utmost *Mortification* and *Violence* to their *Nature*. Nor is all this to be wondred at, if we again reflect on what I just now intimated; that the *Perfect Man* is a *new creature*, transformed daily from glory to glory: That he is moved by *new Affections*, raised and fortified by *new Principles*: That he is animated by a *Divine Energy*, and sees all things by a *truer* and *brighter Light*; through which the things of God appear lovely and beautiful, the things of the World deformed and worthless;



worthless; just as to him who views them through a *Microscope*, the *Works of God* appear *exact* and *elegant*; but *those of Man*, *coarse*, and *bungling*, and *ugly*. My *Opinion* then, which asserts the *absolute Liberty* of the *Perfect Man*, is sufficiently proved here, and in *Chapter the first*. And if I thought it were *not*, I could easily reinforce it with fresh *Recruits*. For the glorious *Characters* that are given us in *Scripture*, of the *Liberty* of the *Children of God*, and the blessed *Fruit* of it, *Peace* and *Joy in the Holy Ghost*, would easily furnish me with invincible *Arguments*: Nor would the *contrary Opinion* ever have been able to have kept the *Field* so long as it has done, had it not been favoured by a *weak* and *decayed Piety*; by the *Fondnesses* of *Men* for *themselves*, in spite of their *Sins* and *Frailties*; and by many *mistaken Texts*.

But that this Matter may, if possible, be freed from all *Objections*. 1. I here distinguish between *Inordinate* and *Natural Affections*. By *Inordinate Affections*, I mean the *Tendencies* of the *Soul* towards that which is *Unlawful*: By *Natural*, its *Propension* to the *Body*, with which it is invested; the *Desire* of its *Health* and *Ease*, and the *Conveniencies* and *Necessaries* of *Life* for this end. Now when *Religion* enjoins



enjoyns Repugnances to the *former* Appetites, the *Obedience* of the *Perfect* Man has no *Reluctancy* in it: But when it enjoyns things, as sometimes occasionally it does, which thwart and cross the *latter*; here the *Obedience* even of *Christ* himself could not be exempt from *Conflict*; for our *Natural Appetites*, in *this* sense of them, will *never* be put off till our *Bodies* be. I think this is so *clear*, it needs not be illustrated by *Instances*: Or else 'twere easy to shew, that though good men have practised *Temperance*, *Chastity*, *Charity*, and other *Virtues* of this kind with *ease* and *pleasure* too; yet has Nature shrunk and startled at *Persecution* and *Martyrdom*: Though even here too the *Courage* and *Resolution* of *some* hath appear'd to be much above what *Human Nature* ever seem'd capable of. 2. I do not in the least suppose that *Nature* is so *changed*, but that the *Inclinations* to sinful *Pleasure*, or *Profit*, or any other forbidden *Object*, will soon *revive* again, even in the *Perfect* Man, unless he keep a *watch* and *guard* upon himself, and *pass* the *time* of his *sojourning* here in *fear*. Not to be subject to *disorderly Desires*, not to be liable to *irregular Motions*, is the *Privilege* of *Souls* when stript of a *Mortal Body*, or cloath'd with an *Immortal* one. Till then, the *Conjunction*

tion of *Flesh* and *Blood* will ever render the poor *Soul* obnoxious to *carnal* and *worldly* Appetites : And the *natural* Appetites of the *Body* do so easily pass those Bounds that divide them from *sinful* ones, that the *best* of men can never be *secure*, but when the *Mind* is taken up in *Contemplation*, *Devotion*, *Good Works*, or engaged in the *Prosecution* of some just and honest *Design*, or amused by some innocent *Recreation* : For in *these* Cases the *Body* is either made the *Instrument* of *Righteousness* ; or at leastwise, 'tis innocently *busied* and *diverted* from those *Objects*, to which it has too too impetuous a *Tendency*. I have now, I think, sufficiently *stated* the *Notion* of *true Liberty* ; and I hope sufficiently *guarded* it. And have nothing to do but to *proceed* to the *Fruits* of it ; which will serve for so many *Motives* or *Inducements* to its *Attainment*.

## §. 2. Of the *Fruits* of *Liberty*.

These may be reduced under four *Heads*.

1. *Sin* being a great *Evil*, *Deliverance* from it is great *Happiness*.

2. A second Fruit of this *Liberty* is *Good Works*.

3. It gives us a near *Relation* to *God*.

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4. The

4. The great and last *Fruit* of it is *Eternal Life*.

These are all comprised by the *Apostle* in *Rom. 6. 21, 22, 23*. What fruit had ye then in those things, whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through *Jesus Christ our Lord*. And these are the great *Ends* which the *Gospel*, that perfect law of *Liberty*, aims at, and for which it was *Preached* to the *World*; as appears from those *Words* of our *Lord* to *St. Paul*, *Acts 26. 17, 18*. Unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of *Satan* unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. I will here insist on these *Blessed Effects* of *Christian Liberty*; not only because the *Design* of the *Chapter* demands it, but also to prevent the being obliged to any tedious *Repetition* of them hereafter, under every distinct *Branch* of *Christian Liberty*.

§. 1. Sin is a great Evil; and therefore *Deliverance* from the *Dominion* of it  
is

is a great Good. To make this evident, we need but reflect a little on the *Nature* and *Effects* of *Sin*. If we enquire into the *Nature* of *Sin*, we shall find that it is founded in the *Subversion* of the Dignity, and *defacing* the Beauty of *Human Nature*: And that it *consists* in the *Darkness* of our Understanding, the *Depravity* of our Affections, and the *Feebleness* and *Impotence* of the Will. The *Understanding* of a *Sinner* is incapable of *discerning* the Certainty and Force of Divine Truths, the Loveliness of Virtue, the unspeakable Pleasure which now flows from the great and precious *Promises* of the Gospel, and the incomparably greater which will one day flow from the Accomplishment and Fruition of them. His *Affections*, which if fixt and bent on *Virtue*, had been *Incentives*, as they were designed by God, to noble and worthy Actions, being *biass'd* and *perverted*, do now hurry him on to *lewd* and *wicked* ones. And by *these* the *Mind*, if at any time it chance to be awakened and render'd sensible of its Happiness and Duty, is *over-power'd* and *oppress'd*. If *this* were not the true *State* of a *Sinner*; if the *strength* of *Sin* did not thus consist in the *Disorder* and *Impotence* of all the *Faculties* of the *Soul*, whence is it that the *Sinner* acts as he does? Is it not evident



that his *Understanding* is *infatuated*, when he lives as if he were meerly, wholly, *Body*? As if he had *no Soul*, or none but one *resulting from*, and *dissolv'd with*, its *Temperament* and *Contexture*? One designed to no higher purpose, than to contrive, minister to, and partake in its *Sensualities*? Is it not evident that *He* has little expectation of *another World*, who *lays up his Treasures* only in *this*; and lives as if he were Born only to make provision for the *flesh* to fulfil the *lusts* thereof? 'Tis true, all *Sinners* are not equally stupid or obdurate: But even in those in whom some *sparks* of *Understanding* and *Conscience* remain *unextinguished*, how are the weak *Desires* of *Virtue* baffled and over-power'd by the much *stronger* *Passions* which they have for the *Body* and the *World*? Do they not find themselves reduced to that wretched state of *Bondage*, wherein the good that they would do, that they do not; but the evil that they would not do, that is present with them? 'Tis plain then that *Sin* is a *Disease* in our Nature: That it not only *extinguishes* the *Grace* of the *Spirit*, and *obliterates* the *Image* of *God* stamp'd on the *Soul* in its *Creation*; but also scatters and diffuses I know not what *Venom* and *Infection* thorough it, that makes it eagerly pursue its own *Misery*. 'Tis a *Disease* that produces

more



more *intolerable* Effects in the *Soul*, than any whatever can in the *Body*. The Predominancy of any noxious *Humour* can breed no *Pain*, no *Disturbance*, equal to that of a Predominant *Passion*: No *Scars* or *Ruins* which the worst *Disease* leaves behind it, are half so *deformed* and *loathsome* as those of *Vice*: Nay, that last *Change*, which *Death* it self produces, when it converts a *beautiful* *Body* into *Dust* and *Rottenness*, is not half so *contemptible* or *hateful* as that of *Sin*; when it transforms *Man* into a *Beast* or *Devil*. If we do not yet sufficiently comprehend the *Nature* of *Sin*, by viewing it as it exists in our *Minds* and *Hearts*, we may contemplate it in our *Actions*. And here, 'tis *Blindness* and *Folly*, *Rashness* and *Madness*, *Incogitance*, *Levity*, *Falseness* and *Cowardise*; 'tis *every thing* that is *mean* and *base*: And all this aggravated by the most accursed *Ingratitude* that Human Nature is capable of. These and the like *Reflections* on the *Nature* of *Sin*, cannot chuse but render it *hateful*. And if

*Secondly*, we make any serious ones on the *Effects* of it, they cannot fail of rendering it *frightful* and *dreadful* to us. These *Effects* may be especially reduced to *Three*: 1. The ill influence *Sin* has upon

our *Temporal Concerns*. 2. *Guilt*. And 3. *Fear*. As to the *First* of these, I shall only say, that we suffer very few *Evils* but what are owing to our own *Sins*: That it is very rarely any *Calamity* befalls us, but we may put our Finger on the *Fountain*, the *Sin*, I mean, from whence the *Mischief* flows. *Whence come wars and fightings amongst you, saith St. James, come they not from your lusts, which war in your members?* This is every jot as applicable to *Private* as *Publick* Contentions: And where *envy, strife, and contention* is, no *evil work*, no *disaster* will be long *absent*. I might run through all the different *kinds* of *Evils* that infest the *Body*, or embroil the *Fortune*; that blast our *Hopes*, or stain our *Desires*: And easily shew, that they all generally spring from our *Vices*. Nay, what is worse yet, I could shew that *Sin* converts our *good things* into *evil*, and our *Enjoyments* into *Punishments*: That it renders the *slightest* *Evils* *intolerable*; turns *Scratches* into *Wounds*, and *Wounds* into *Gangreens*. But this is too *copious* a subject; and would insensibly render me *Voluminous*, when I would be as *short* as possibly I can. A *Second Effect* of *Sin* is *Guilt*; which is nothing else, but a *Consciousness* of having *done ill*, and an *Obligation* to *Punishment* resulting from it. And though

though Men often *Sin* with *Hopes* of *Impunity*, yet it is hard to imagine, even on *this* Supposal, that they should *sin* without suffering the *Reproaches* of their own *Minds*; which surely must be very *uneasy* to them: To be perpetually *vexed* at ones own *Folly*; to *commit* those things which we inwardly *condemn*, and be in continual *Pain* lest they should *come to Light*; to be always *displeased* at ones *self*, and *afraid*, not only of the *Reflections* of *others*, but our own: *This* is, methink, a great *Evil*, did no other attend our *sin*. But, *Thirdly*, *Fear* is almost inseparably join'd with *Guilt*: For *Guilt* does not only damp the *Chearfulness*, and enfeeble the *Vigour* of the *Mind*; it does not only destroy that *Confidence* Man would otherwise naturally have in *God*, and render him *Cowardly* and *Pusillanimous*; but it terrifies his *Soul* with *Melancholy* Apprehensions, and makes him live continually in *fear* of *Death* and *Punishment*. And thus the *Scripture* represents the *state* of a *sinner*: *The wicked flee when none pursue: but the righteous are bold as a lion*, Prov. 28. 1. *If our heart condemn us, God is greater than our heart, and knoweth all things*, 1 John 3. 2. *There is no peace to the wicked, saith the Lord*, Isa. 48. 22. *To deliver them, who through fear of death, were all their life time sub-*

ject to bondage, Heb. 2. 15. *The sinners in Zion are afraid, fearfulness has surprised the Hypocrites; who among us shall dwell with the devouring fire? who amongst us shall dwell with everlasting burnings? Isa. 33. 14.* Nor let any one wonder, that notwithstanding the outward Gaiety of the sinner, the Spirit thus describes the inward Condition of his Soul. As long as Men retain the Belief of a God, it is impossible they should wholly free themselves from the Fear of him. They may indeed forget him in the Fits of Lust or Passion: But in their Intermissions his Terrors will return upon them with more Violence. Again, As long as Men retain the common Principles of Truth and Justice; if they acknowledge but the Obligation of that universal Law, *Thou shalt do to others, as thou wouldest they should do unto thee,* 'tis impossible they should reflect on their sins without Regret and Uneasiness; for there is no sin but has, more or less, Repugnancy in it to Truth, Justice, and Goodness. Finally, As long as Men are persuaded that there is such a Faculty as Conscience, that God has prescribed them a Law, and that they are accountable to Him; the natural Conscience cannot chuse but by Fits, and upon Occasions, scourge and torture, lance and gash them. And 'tis a hard matter to wear out these Notions: They are  
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so *natural* and *obvious* ; the *Proofs* of them are so *clear* ; their *Reputation* and *Authority* in the *World* is so well *established* ; and the *Providence* of *God* so frequently *inculcates* them. Men may easily wear out all sense of the *Beauty*, and of their *Obligations* to the *Heights* and *Perfections* of *Virtue* : But they cannot so easily do this in reference to *Virtue* in *general* ; because 'tis temper'd and accommodated to *Human Nature* and *Society* ; and necessary to the tolerable *well-being* of the *World*. Men may soon, I confess, extinguish their *Christianity*, but not *Humanity* : And while *this* remains, *Sin* will leave a *Stain* and *Guilt* behind it ; and *Guilt* will be attended by *Uneasiness* and *Fear*. The very *Pagans*, who had advanced so far in *Wickedness*, as to be given up to all dishonourable *Passions*, and to commit all uncleanness with greediness, had not yet so mortified and stupified their *Consciences*, but that it gave much *Disturbance*, *Rom. 1. ver. 32.* 'tis said of them, that they knew the judgment of *God*, that they which committed such things, were worthy of death. And *Rom. 2. 15.* Their consciences are said to accuse and condemn them. And 'tis of very wicked Men, that the *Author* to the *Hebrews* affirms, that through fear of death they were all their life-time subject to bondage.

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But are there not, will some say, many *Ingenuous* and *Brave* Spirits, who have dispersed these vain *Spectres*, and burst those superstitious *Fetters*, by which you labour to *fear* and *enslave* the World? I do not doubt, indeed, but that there are *too many* who have vigorously endeavour'd to cashier all *Principles* of Natural and Revealed Religion, and utterly to extinguish all *Conscience* of Good and Evil. But *this* is such an *Attempt*, in which, I confess, I could never have *believed*, that the most *daring* sinner could have proved *successful*, had not the *Scriptures* told me that there are some, who are *past feeling*, Eph. 4. 19. of a *sear'd Conscience*, 2 Tim. 4. 2. who are not *ashamed* when they have committed *iniquity*, neither can they *blush*, Jer. 6. 15. who call good evil, and evil good; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter, Isai. 5. 20. Such Sinners there are then: But what does this amount to? What can their *Sense* or *Example* weigh? I am sure these poor *Wretches* are as far distant from any *true Happiness*, as from *Sense*; and deserve our *Pity*, not *Imitation*. As will easily appear from these following *Considerations*.

I. 'Tis true, *Conscience* depends upon *Opinion*: But what if this *Opinion* depend upon

upon *Sense* and *Truth*? What if it be built upon the *Demonstration* of the *Spirit* and of *Power*? In what a deplorable *Condition* are these *Men of Wit*? The *Fear* of an angry *God*, a *Judgment* to come, and an *Hell*, is no common or ordinary *Fear*. 'Tis not the *Fear* of a *scratch* or *wound* in the *Body*; of a *baffle* in the *Pursuit* of *Preferment*; or a *Disappointment* in that of *Pleasure*; 'tis not the *loss* or the *forfeiture* of *Estate*, in part, or whole: 'Tis not a *Blot* upon our *Reputation*; 'tis not the *Death* of a *Child*, a *Brother*, or what is more, if he be such, a *Friend*: 'Tis not any thing of this kind that is the *Object* of this *Fear*; but *Misery* pure and unallay'd; complicated, accumulated *Misery*: *Misery* unalterable, incurable, and lasting as long as *Eternity*. Methinks before one should venture on a *Sin*, which is threatned with such a *state* as this; and much more, before one should resolve to continue in it, it were reasonable to be very sure, that the *Notion* of a *Hell* were false, and the *Doctrine* of *Eternal Punishment* a meer *Bugbear*. Nay, I protest, in a matter of this *Importance*, I think one should scarce trust to a *Demonstration*, unless it had passed the *Test* of the most solid and impartial part of *Mankind*, and stood the *Shock* and *Trial* of many *Ages*. But, alas, after the utmost *Efforts* of *Wit* and

and *Lust*, what has ever yet been produced, that has been able to undergo the *Examination* even of an *honest Man*? What *Arguments* have yet been started against a *Judgment to come*, that have been able to work upon any who were truly *serious* in the Point? And if a *Judgment to come*, why not an *Hell*? *Revelation* is plain; and *Reason* can find no Inconsistency in the Doctrine. *Human Laws* punish a single Offence sometimes with *Death* or *Banishment*; with *loss* of *Estate*: And by this, and divers other ways, extend the Punishment of the Criminal to his *Posterity*: That is, make it as *Eternal* as they can. And shall it be thought *unjust* in God to punish the repeated Provocations of an *impenitent* Life; the *Neglect* of that great *Salvation* wrought by the *Blood*, and published by the *Mouth* of his dearly Beloved Son; and all this wilfully in *Defiance* of the *Light* of the *Gospel*, and *Solicitations* of the *Spirit*; in *Defiance* of *Mercies* and *Chastisements*; shall it, I say, be thought *unjust* in God to punish this by a *miserable Eternity*? When *Infinite Goodness* has in vain tried all imaginable means to reclaim a *Sinner*, what has he to complain of, if God leave him to the *Effects* of his own *Choice*? *Sin*, as it alienates our *Affections* from God here, so must it certainly exclude us from his *Presence* and his

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*Favour hereafter. And what can be the Case of that wretched Creature, who is banished for ever to those black and dismal Regions, which no Ray, no Influence of Divine Goodness can ever reach? Where shall those unhappy Creatures dwell, which shall be chased by the Presence and Glory of God out of the new Heavens and the new Earth, (or which rather can never approach either) but in that outward Darknefs, which is parted from the World of the Blessed by an unpassable Gulph? Ah then! if this be so, what do wretched Men gain by growing impudent in Wickedness? Alas! the more insensible Men are of the Deformity and Danger of Sin, the more desperate their state, the more incurable their Disease; and the nearer they to Death and Destruction: My Spirit shall not always strive with man. This is indeed a blessed Advantage, to stand upon the brink of Damnation! 'Tis a glorious Victory, to have defeated all the Means of Grace and Happiness! 'Tis an Heroick Achievement, to be able to extinguish all true Sense and Reason, as well as Religion, and become impregnable, impenetrable to all Arguments, to all Motives which either the tenderest Love or the profoundest Wisdom of God and Man can attack us by!*

2. I cannot but think that those very Men, who for the most part are obdurate and



*insensible, do suffer some, though rare returns of Anxiety and Fear. Why else are they such avowed Enemies to Solitude and Retirement? To all serious and calm Reflections, that they are ready to take up with a most trifling and contemptible Business or Diversion? nay, tired with a dull and tasteless Repetition of a Folly; they chuse to repeat it to their Lives End, rather than be alone, and thoughtful? What is this, but to confess that there is something within which they are afraid to awaken? That there is such a Brightness in Divine Truth, that they dare not open their Eyes upon it, lest it should fill their Souls with the Terrors of God? This Height of Wickedness then at best is a state fit only for Fortunate Sinners, who can rowl and tumble from Folly to Folly, from one Impertinence or Extravagance to another, endlessly: And yet what becomes of these poor Things, when a Disaster, when a Disease, nay, but a wakeful hour by Night forces them to retire into themselves?*

3. A Sinner does not soon arrive at this state of *Insensibility*. It costs him very dear to grow *impudent* in his Lust. Many a Pang, many a Torment has he suffer'd first; often has he felt the Wounds of Conscience; often has he trembled and shrunk at the Menaces of God. The Soul can no  
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more be reconciled to *Sin*, than the *Body* to *Excess*, but by *passing* thorough many *painful* and *sickly* Fits, many *uneasie* Pangs and Qualms. And is it not worth the *while* to *endure* so *much* in order to be *damned*? Is it not an infallible *Mark* of more than vulgar *Wisdom*, to purchase *Misery* at so dear a rate? To *endure* hardship as good soldiers of *Christ Jesus*, for a *Crown*, a *never-fading* Crown, *this* with them is an *Undertaking* that deserves to be *exposed*, and *lashed* with the utmost *severity* of Spight and Confidence: But to *suffer*, as it were, repeated *Martyrdoms* to gain an *Hell*, this is what they think *becomes* Men of *their Parts* and *Gallantry*. Blessed God! to what degree of *Madness* and *Stupidity* may Men of the *finest* Natural Parts sink, when *abandon'd* by Thee? Or rather, when *they* themselves *abandon* Thee, and that *Light* which Thou hast set up in the *World*? Our Lord and Master thought the *Profits* and *Pleasures* of the *whole* World a *poor* Compensation for the *Loss* of the *Soul*: *What is a man profited, if he gain the whole world, &c.* Mat. 16. But *these* Men rather than it should *not* perish for ever, will charge through *Shame* and *Pain*, *Remorse* and *Sickness*, and *all* the *Obstacles* that God has set between *us* and a desperate Height of *Wickedness*.

4. Though a *Sinner* may come to that pass, as to *suppress* his *Conscience*, and *master* his *Fears*, yet he must ever be *conscious* to himself of the *Fruitlessness* and the *Meanness* of a *Course of Sin*. He must needs be inwardly sensible, that he has *wearied* himself to commit *Iniquity* to *no purpose*; that his *Mind* has been *restless* and *tempestuous*, like a *troubled sea*, casting up its own *mire and dirt*: He must be *conscious* to himself, that he is *false* and *unjust*, *unconstant* and *ingrateful*, and in *Bondage* to such *Lusts* as are *mean* and *poor*, and *injurious* to his *Repose*, and which he has often *wished* himself *free* from. And *this* no doubt must be a *blessed Condition*, when a *Man's own Mind* does to his *Face* assure him, That he is *that very thing* which *all the world* *condemns* and *scorns*, and which he cannot *endure* to be *charg'd* with, without *resenting* it as the *highest Affront*! Certainly it were better that *all the world* should *call me Fool*, and *Knave*, and *Villain*, than that *I* should *call myself so*, and *know it* to be *true*. My *Peace* and *Happiness* depends upon my *own Opinion* of *my self*, not *that* of *others*: 'Tis the *inward Sentiments* that *I have* of *my self*, that *raise* or *deject* me; and my *Mind* can no more be *pleased* with any *Sensation* but its *own*, than the *Body* can be *gratified* by the *Relishes* of *another's Palate*.

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5. The more *insensible* a *Sinner* grows, the more *intolerable* is the *Disorder* and *Distraction* which *Sin* produces in his Affairs. While Men are under any little restraints of *Conscience*; while they are held in by *Scruples*, and *Fears*, and *Fits* of *Regret*; while, in a word, they *sin* with any *Modesty*, so long *Sin* will tolerably comport with their *Interest* and *Reputation*; but as soon as they grow *insensible* and *impudent*, they pass all *bounds*, and there is nothing so *dear* and *considerable* to them, which they will not *sacrifice* to their *Wickedness*. Now Wife and Children, Friends, Estate, Laws, Vows, Compacts, Oaths, are no *stronger Ties* to them than *Sampson's Withs*, or *Cords*. Such an one as *this* is very well described in the *Prophet*; *Thou art a swift Dromedary, traversing her ways; a wild Ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away?* Jer. 2. 23. And again, he is fitly represented to an *Horse rushing into the Battel*. He has as much *Contempt* for his *Safety* and *Happiness*, as for *Reason* and *Religion*; he defies *Shame*, *Ruin*, and *Death*, as much as he does *God* and *Providence*: In one word, with an *impudent* and *lewd stupidity* he makes all the *haste* he can to be *undone*; and since he *will* be so, it were well if he could be *undone alone*. I am sure we

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have too many Instances at *this day*, of the miserable and fatal *Effects* of *Atheism* and *Deism*, to leave any room to doubt whether I have *strained* the Point here or no.

Upon the whole it does appear, That *Sin* is a *great Evil*; and that the *Evil* of it is not *lessen'd* but *increased* by *Obduration*. And from hence the *Proposition* inferr'd does naturally follow, That *Deliverance* from it is a *great Good*; so great, that if we estimate it by the *Evil* there is in *Sin*, *Health* to the *Sick*, *Liberty* to the *Captive*, *Day* to the benighted, weary, and wandering *Traveller*; a *Calm*, a *Port*, to *Passengers* in a *Storm*; *Pardon* to Men adjudged to death, are but weak and imperfect *Images* or *Resemblances* of it. A *Disease* will at worst terminate with the *Body*, and *Life* and *Pain* will have an *End together*: But the *Pain* that *Sin* causes will endure to all *Eternity*; for the *worm dies not*, and the *fire will not be quenched*. The *Error* of the *Traveller* will be corrected by the approaching *Day*, and his *Weariness* refreshed at the next *Stage* he comes to; but he that errs impenitently from the *Path of Life*, is *lost for ever*: When the *Day of Grace* is once set upon him, no *Light* shall e'er recal his wandering *Feet* into the *Path of Righteousness and Peace*; no *Ease*, no *Refreshment*

ment shall e'er relieve his *Toil* and *Misery*. Whilst the *Feet* of the *Captive* are loaded with *Fetters*, his *Soul* may enjoy its truest *Liberty*; and in the midst of *Dangers* and *Dungeons*, like *Paul* and *Silas*, he may sing *Songs of Praise and Triumph*: But the *Captivity of Sin* defiles, oppresses, and enslaves the *Mind*, and delivers up the miserable Man to those *intolerable* and *endless* Evils, which *inexorable Justice* and *Almighty Wrath* inflicts upon *Ingratitude* and *Obstinacy*. A *Storm* can but wreck the *Body*, a frail and worthless *Bark*; the *Soul* will escape safe to *Shore*, the *Blessed Shore*, where the happy *Inhabitants* enjoy an undisturbed, an everlasting *Calm*: But *Sin* makes shipwreck of *faith* and a good *Conscience*, and he that perishes in it does but pass into a more miserable state; for on the wicked God will rain *snakes*, *fire* and *brimstone*, *storm* and *tempest*; this shall be their portion for ever, *Psal. 11*. And lastly, A *Pardon* sends back a *Condemned Criminal* to *Life*, that is, to *Sins* and *Sufferings*, to *Toils* and *Troubles*, which *Death*, if *Death* were the utmost he had to fear, would have freed him from: But he that is once delivered from *Sin*, is past from *Death* to *Life*, and from this *Life* of *Faith*, of *Love*, of *Hope*, shall soon pass to another of *Fruition* and *Glory*.



§. 2. A *Second Fruit of Liberty* is *Good Works*. Here I will shew *Two things*: *First*, and this but *briefly*, That the *Works of Righteousness* contribute mightily to our *Happiness*; and that *Immediately*. *Secondly*, That *Deliverance from Sin* removes the great *Obstacles* and *Impediments of Righteousness*, and throws off that *Weight* which would otherwise *encumber* and *tire* us in our *Race*. 1. *Holiness* is no small *Pleasure*, no small *Advantage*, to him who is *exercised* therein. When *Nature* is *renewed* and *restored*, the *Works of Righteousness* are properly and truly the *Works of Nature*: And to do good to *Man*, and offer up our *Praises* and *Devotions* to *God*, is to gratify the *strongest* and *most delightful Inclinations* we have. These indeed, are at first *stifled*, and *oppressed* by *Original Corruption*, *False Principles*, and *Vicious Customs*: But when once they have broke through *these*, like *Seeds* through the *Earthy Coats* they are enclosed and imprisoned in, and are impregnated, warmed, and cherished by an *Heavenly Influence*, they naturally shoot up into good *Works*. *Virtue* has a *Cœlestial Original*, and a *Cœlestial Tendency*: From *God* it comes, and towards *God* it moves: And can it be otherwise than *amiable* and *pleasant*? *Virtue* is all *Beauty*, all *Harmony* and *Order*; and therefore we may view,  
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and review, consider, and reflect upon it with *Delight*. It procures us the *Favour* of God and Man; it makes our *Affairs* naturally run *smoothly* and *calmly* on; and fills our Minds with *Courage*, *Chearfulness*, and good *Hopes*. In one word, *Diversion* and *Amusements* give us a *Fanciful* Pleasure, an *Animal sensitive* Life, a *short* and *mean* one: *Sin* a *deceitful*, *false*, and *fatal* one: Only *Virtue*, a *pure*, a *rational*, a *glorious*, and *lasting* one. And this is enough to be said here: The *Loveliness* of *Holiness* καλοκα being a *subject* which ever and anon I have αἶδ. *occasion* to engage in. 2. I am next to shew, That *Deliverance* from *Sin* removes the *Impediments* of *Virtue*. This will easily be made out, by examining what Influence *selfishness*, *sensuality*, and the *Love* of *this World*, which are the *three* great Principles or Sources of *Wickedness*, have upon the *several* Parts of *Evangelical Righteousness*. 1. The *first* Part is that, which contains *those* Duties that more immediately relate to *our selves*. These are especially *two*, *Sobriety* and *Temperance*. By *Sobriety*, I mean a serious and impartial Examination of things; or such a state of Mind as qualifies us for it. By *Temperance*, I mean the moderation of our Affections and Enjoyments, even in lawful and allowed Instances. From these proceed Vi-

*gillance, Industry, Prudence, Fortitude; or Patience and Steadiness of mind in the prosecution of what is best. Without these 'tis in vain to expect, either Devotion towards God, or Justice and Charity towards Man. Nay nothing good or great can be accomplished without them: Since without them we have no ground to hope for, either the Assistance of Divine Grace, or the Protection and Concurrence of Divine Providence. Only the pure and chaste Soul is a fit Temple for the Residence of the Spirit: And the Providence of God watches over none, or at least none have Reason to expect it should, but such as are themselves vigilant and industrious. But now, how repugnant to, how inconsistent with those Virtues, is that Infatuation of Mind, and that Debauchery of Affections, wherein Sin consists? How incapable, either of Sobriety or Temperance, do selfishness, sensuality, and the love of this world, render us? What a false Estimate of things do they cause us to form? How insatiable do they render us in our Desire of such things, as have but false and empty Appearances of Good? And how imperiously do they precipitate us into those Sins, which are the Pollution and Dishonour of our Nature? On the contrary, let man be but once enlightened by Faith; let him but once come*

to believe, that his *Soul* is *himself*, that he is a *Stranger and Pilgrim upon Earth*, that *Heaven* is his *Country*, and that to do good *Works* is to *lay up his Treasure* in it; let him, I say, but once believe *this*, and then, how *Sober*, how *Temperate*, how *Wise*, how *Vigilant*, and *Industrious* will he grow? And this he will soon be induced to *believe*, if he be not actually under the Influence of vicious *Principles*, and vicious *Customs*. When the *Mind* is undeceived and disabused, and the *Affections* disengaged, 'tis *natural* to Man to think *calmly*, and to desire and enjoy with a *Moderation*, suited to *just and sober* Notions of worldly things: For *this* is to think and act as a *Man*. A *Second Part* of *Holiness* regards God as its immediate *Object*, and consists in the *Fear* and *Love* of *Him*, in *Dependence* and *Self-Resignation*, in *Contemplation* and *Devotion*. As to this, 'tis plain, that whoever is under the *Dominion* of any *Sin*, must be an *Enemy*, or at least a *Stranger* to it. The *Infidel* knows no *God*; and the *Wicked* will not, or dares not, approach one. Their *Guilt*, or their *Aversion* keeps them from it. *Selfishness*, *Sensuality*, and the *Love of the World*, are inconsistent with the *Love of the Father*, and all the several *Duties* we owe him: They *alienate* the *Minds* of Men from *Him*, and set up *other Gods* in

his room. Hence the *Covetous* are pronounced guilty of *Idolatry*, Col. 3. 5. and the *Luxurious* and *Unclean* are said to make *their belly their God*, and to *glory in their shame*, Phil. 3. 19. But as soon as a poor Man discerns that he has set his Heart upon *false Goods*; as soon as he finds himself *cheated and deceived* in all his Expectations by the *World*, and is convinced that *God* is his proper and his Sovereign Good; how natural is it to *turn* his Desires and Hopes from the *Creature* upon the *Creator*? How natural is it to *contemplate* his *Greatness* and *Goodness*, to *thirst* impatiently for his *Favour*, and *dread* his *Displeasure*? And *such* a Man will certainly make the *Worship* of *God* a great part, at least, of the *Business* and *Employment* of Life. With *this* he will *begin*, and with *this* he will *end* the Day: Nor will he rest *here*; his Soul will be ever and anon *mounting* towards *Heaven*, in *Ejaculations*; and there will be scarce any *Action*, any *Event*, that will not *excite* him to *praise* and *adore* *God*, or engage him in some wise *Reflections* on his *Attributes*. But all *this*, will the *Loose* and *Atheistical* say, may be well *spar'd*, 'tis only a vain and idle *Amusement*. *War* and *Peace*, *Business* and *Trade*, have no *Dependence* upon it: *Kingdoms* and *Commonwealths* may *stand* and *flourish*, and sensible

Men



*Men may be rich and happy, without it. But to this I answer, Religion towards God is the Foundation of all true Virtue towards our Neighbour. Laws would want the better part of their Authority, if they were not enforced by an Awe of God: The wisest Counsels would have no Effect, did not Virtue and Religion help to execute them: Kingdoms and Commonwealths would be dissolved, and burst to pieces, if they were not united and held in by these Bonds: And Wickedness would reduce the World to one great Solitude and Ruin, were it not tempered and restrained, not only by the Virtues and Examples, but by the Supplications and Intercessions too, of devout Men. Finally, this is an Objection fit for none to make, but the Sottish and the Ignorant; Men of desperate Confidence, and little Knowledge. For who ever is able to consider, by what Motives Mankind has ever been wont to be most strongly affected; by what Principles the World has ever been led and governed; how great an Interest even Superstition has had, either in the Civilizing and Reforming Barbarous Nations; or the Martial Successes of the first Founders of Monarchies, and the like; whoever, I say, is able to reflect, though but slightly, on these things, can never be so silly, as to demand what the use of Religion is; or to imagin it possible to root up its Authority in the World.* The

The *Third Part* of *Holiness* regards our *Neighbour*; and consists in the Exercise of *Truth, Justice, and Charity*. And *nowhere* is the ill Influence of *Selfishness, Sensuality,* and the *Love of the World*, more notorious than *here*: For these rendring us *impatient and insatiable* in our *Desires, violent* in the *Prosecution* of them, *extravagant and excessive* in our *Enjoyments*; and the *things* of this world being *few and finite*, and unable to *satisfy* such *inordinate Appetites*; we stand in *one anothers* Light, in *one anothers* way to *Profit and Pleasures*, or, too often at least, *seem* to do so: And this must unavoidably produce a thousand *miserable Consequences*. Accordingly, we daily see that these *Passions, Selfishness, Sensuality,* and the *Love of the World*, are the *Parents* of *Envy and Emulation, Avarice, Ambition, Strife and Contention, Hypocrisy and Corruption, Lewdness, Luxury and Prodigality*; but are utter *Enemies* to *Honour, Truth and Integrity*; to *Generosity and Charity*. To obviate therefore the mischievous *Effects* of these vicious *Principles*, Religion aims at implanting in the World *others* of a *benign and beneficent Nature*; opposing against the *Love of the World, Hope*; against *Selfishness, Charity*; and against *Sensuality, Faith*: And to the end the different *Tendency* of these different *Principles* may

may be the more conspicuous; I will briefly compare the *Effects* they have in reference to our *Neighbour*. *Selfishness* makes a Man look upon the *World* as made for him alone; and upon all as his *Enemies*, who do any way *interfere* with, or *obstruct* his *Designs*: It *Seals* up all our *Treasures*; *confines* all our *Care* and *Thoughts* to our *private* Interest, Honour, or Pleasure; *employs* all our *Parts*, *Power*, and *Wealth*, and all our *Time* too, in Pursuit of our *particular* Advantage. *Sensuality* tempts a Man to *abandon* the *Care* and *Concern* for his *Country*, his *Friends* and *Relations*, and *neglect* the *Duties* of his *Station*, that he may give himself to some sottish and dishonourable *Vice*: It prevails with him to refuse *Alms* to the poor, *Assistance* to any publick or Neighbourly good Work, and even a *decent*, nay sometimes a *necessary Allowance* to his *Family*, that he may waste and lavish out his Fortune upon some vile and expensive *Lust*. In a word, it makes him incapable of the *Fatigues* of *Civil Business*; and much more of the *Hardships* and *Hazards* of *War*: So that instead of imitating the glorious Example of *Uriah*, who would not suffer himself to be courted into the Enjoyment even of *allowed* Pleasures, nor indulge himself in the *Tendernesses* and *Caresses* of a *Wife* and

and *Children*, while *Joab* and the Armies of *Israel* were in the *Field*; he, on the contrary, *dissolves* and *melts down* his *Life* and *Fortunes* in *Uncleanness* and *Luxury*, the *shame* and *burden* of his *Country* and his *Family*, at a time when not only the *Honour*, but the *Safety* of his *Country* lies at *stake*, and *Prince* and *People* defend it by their *Tail* and *Blood*. What should I mention the *Love of the World*? Are not the *Effects* of it as visible, amongst us, as *deplorable*? Does not this whereever it reigns, fill all *Places* with *Bribery* and *Corruption*, *Falshood*, *Treachery* and *Cowardise*? *Worse* cannot be said on't, and *more* needs not: For what *Societies* can *thrive*, or which way can *Credit* and *Reputation* be *supported*? What *Treasures*, what *Counsels*, what *Armies*, what *Conduct*, can save a *People*, where these *Vices* prevail? Let us now, on the other side, suppose *Selfishness*, *Sensuality*, and the *Love of the World*, cashiered; and *Faith*, *Hope*, and *Charity*, entertained in their room; what a blessed *Change* will this effect in the *World*? How soon will *Honour* and *Integrity*, *Truth* and *Justice*, and a *publick Spirit* revive? How serviceable and *eminent* will these render every *Man* in his *Charge*? These are the true *Principles* of great and brave *Actions*: These, these alone, can render our *Duty* dearer to

us than any *temporal* Consideration: These will enable us to do good *Works*, without an Eye to the *Return* they will make us: These will make it appear to us very reasonable, to *Sacrifice* Fortune, Life, every thing, when the *Honour* of God, and *publick* good, demand it of us. The *Belief* and *Hope* of Heaven, is a sufficient *Encouragement* to *Virtue* when all others fail: The *Love* of God, as our *Supream* Good, will make us easily *surmount* the Consideration of *Expence*, *Difficulty*, or *Hazard*, in such Attempts as we are sure will please Him; and the *Love* of our *Neighbour* as our *selves*, will make us *compassionate* to his *Evils* and *Wants*, *tender* to his *Infirmities*, and *Zealous* of his good as of our own. How happy then would these Principles make the *World*? And how much is it the *Interest* of every one to encourage and propagate these, and to discountenance and suppress the contrary ones? I have done with the *second Effect* of *Christian Liberty*; and will pass on to the *Third*, as soon as I have made two *Remarks* on this last *Paragraph*. *First*, 'Tis very evident from what has been said in it, that solid *Virtue* can be *Grafted* on no *Stock*, but that of *Religion*: That *universal Righteousness* can be rais'd on none but *Gospel Principles*; who is he that *overcometh* the world, but he that be-  
lieveth



*lieveth that Jesus is the Christ? 1 Joh. 5. I do not oppose this Proposition against Jew or Gentile. God vouchsafed in sundry times and in divers manners, such Revelations of his Truth, and such Communications of his Grace, as he saw fit: And to these is their Righteousness therefore, whatever it was, to be attributed, not to the Law of Nature or Moses. But I oppose it against the bold Pretensions of Libertines and Atheists at this day. Honour and Justice in their Mouths is a vain Boast; and the Natural Power they pretend to over their own Actions, to square and govern them according to the Rules of right Reason, is only a malicious Design to supplant the Honour of Divine Grace; and is as false and groundless as arrogant. Alas! they talk of a Liberty which they do not understand: For did they but once admit Purity of Heart into their Notion of it, they would soon discern what Strangers they are to it. How is it possible, but that they should be the Servants of the Body, who reject and disbelieve the Dignity and Pre-eminence of the Soul? How is it possible, they should not be lovers of pleasure more than lovers of God, who either believe no God, or none that concerns himself much about us? And how can they chuse but be selfish and sensual, and doat upon this World, who expect no better,*

better, who believe *no other*? Take away *Providence* and a *Life to come*, and what can oblige a Man to any *Action*, that shall *cross* his temporal *Interest* or his *Pleasure*? What shall reward his *espousing Virtue*, when it has no *Dowry*, but *Losses*, *Reproaches*, and *Persecutions*? What shall curb him in the *Career* of a *Lust*, when he may *commit* it, not only with *Impunity*, but as the *World* sometimes goes, with *Honour* and *Preferment* too? Though, therefore, such Men as these may possibly restrain their *outward Actions*, yet are they all the while *enslaved* and *defiled* in their *Affections*; and the very *Liberty* they boast of in their *Conduct* and *Management* of themselves openly, springs from their *secret Servitude* to some vile *Passion* or other. Nor yet can I be so soft and easy as to grant, that such Men as these, either do or can arrive at the *Liberty* they pretend to: I mean, that of *Regulating* and *Governing* all their *outward Actions* by the *Rules of Virtue*. They too often throw off the *Disguise*, which either *Hypocrisy* or *Enmity to Religion*, makes them put on; and prove too plainly to the *World*, that when they lay *Restraints* on themselves in *this* or *that Sin*, 'tis only to *indulge* themselves the more *freely* and *securely* in *others*. Secondly, My next Remark is, That it is gross

gross Stupidity or Impudence, to *deny* a *Providence* and *another World*, when the *Belief* of *both* is so indispensably *necessary* to the well-being of *this*. The *Frame* and *Nature* of *Man*, and the *Necessities* of *this World* require *both*. Without these, *selfishness* must undoubtedly be the *predominant Principle*. This would breed unreasonable *Desires*; and these would fill us with *Fears* and *Jealousies*: So that a *State of Nature*, would indeed be a *State of War*; and our *Enmity* against one another would *not* be *extinguished* by *Civil Society*; but only *concealed* and *restrained*, till a fit *Occasion* for its breaking out should present it self: *Laws* would want that *Force*, *Commonwealths* that *Bond* or *Cement*, *Conversation* that *Confidence*, and our *Possessions* that *security* which is necessary to render them *Blessings* to us.

§. 3. A *Third Fruit* of *Christian Liberty* is that *Relation* which it creates between *God* and *us*. We are no longer of the *World*, but are *separated* and *sanctified*, *devoted* and *dedicated* to *God*. Thus *St. Peter*, 1 *Epist.* 2. 9. *Ye are a chosen Generation, a royal Priesthood, a holy Nation, a peculiar People*. And thus *St. Paul*, *Rom.* 8. 15, 16. *Ye have not received the spirit of Bondage again to fear; but ye have received the spirit*

*spirit of adoption, whereby we cry, Abba, Father. The spirit it self beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ. God is our God; we are his People. He is our Father; and we are his Children, we are ingrafted into his Family. The Consequence of this is, his Dearly Beloved and Only Begotten Son, is our Advocate at his Right hand, the Propitiation for our Sins, and Intercessor for us. His Spirit resides with us, to comfort and assist us; his Angels guard us, and minister to us; For we are no longer the Object of his Wrath, but of his Love and Care. How does the Apostle triumph on this Argument, Heb. 12. 18, 19, &c. For ye are not to come unto the mount that might be touched, and that burned with fire; nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they who heard, intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded; and if so much as a beast touch the mountain it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake :) But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of*

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Angels;

*Angels ; to the general Assembly and Church of the first-born, which are written in heaven ; and to God, the Judge of all, and to the spirits of just men made perfect : And to Jesus, the Mediator of the new Covenant ; and to the blood of sprinkling, that speaketh better things than that of Abel. And thus again, 1 Cor. 3. 2. Therefore let no man glory in men ; for all things are yours ; whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours, and ye are Christ's, and Christ is God's. These are great and glorious things. What Dignity and Eminence does this Adoption raise us to ? What Blessedness flows from Communion and Fellowship with God ? What can we want, or what can we fear, when we have so mighty an Interest in the Sovereign of Heaven and Earth ; when all his Divine Perfections are employed to promote and secure our Happiness ? Now sure we may rejoice, now we may glory and triumph ; for certainly all things must work together for our good. But as fallen Angels envied the Happiness of new-created Man, so do Apostate and Debauched Men envy that of the Godly. And one of these will be apt to say, Hold, Sir, you run too fast ; these glorious Privileges are yet but in the Embrio, and all your Happiness is yet but in the Reversion : Notwithstanding all these big words,*



words, you must grant me that you are *yet* but in a *State of Probation*; that you are to undergo *Hardships* and *Difficulties*, and to live upon the thin Diet of *Hope* and *Expectation*: And so I think I might take you down from *Heirs* of God, to *Servants* at the best. Well, I will grant that we *yet* live by *Faith*, and wait for the *Hope of Glory*: Nor will I at *present* contend about *those* Pleasures that are but in the *bud*: I will for once quit all that *Preference* both as to *Nobility* and *Pleasure*, which *Adoption* and the full *Assurance* of *Hope* gives a *Godly Man* above a *Sinner*; and I will take the *state of a Child of God* to be as the *Objector* would have it; I will suppose him to be *under Age* till he come to *another Life*; and to differ nothing from a *Servant* whilst he is so, though he be *Heir of all*. Yet after all, if I can prove that 'tis our *Duty* to serve God, it will be no *contemptible Fruit*, no *small Commendation* of *Liberty*, that it enables us to do our *Duty*. And that it is our *Duty* to serve God, is plain: For is it not fit that He who made and still upholds the *World*, should govern it? Ought we not to pay *Obedience* to His *Laws*, whose *Infinite Perfections* and *Immense Beneficence* invest Him with an absolute and uncontrollable *Sovereignty* over us? Whom should we honour with our *Soul* and *Body*, but Him who is the *Author* of both?

To *whom* should we devote and sacrifice what we have, but to *Him* from *whom* we received all? *Whose* Praise should we shew forth, but *His* who has called us out of darkness into his marvellous light? *Whom* should we obey and adore, but *Him* who has translated us out of Bondage into Liberty, out of the servitude of Satan into the Kingdom of his dear Son; having redeemed us by the Blood of his Son, from that Wrath to which our Sins had deservedly subjected us? But this is not all; I shall prove it not only to be our Duty, but our Honour and our Happiness to serve God; even on the supposition on which the Objection proceeds, and which I at present grant. 1. 'Tis our Honour to serve *Him* whom Angels serve, to whom all things in heaven and in earth do bow and obey. 'Tis the highest Prerogative we can derive from Grace or Nature, to be capable of serving *Him*. His Divine Perfections transcend the Conceptions of inferior Creatures, and can be known, contemplated, and adored by none, but such as are made but a little lower than the Angels; such as are endued, not only with the Light of Reason, but with a far brighter, that of the Spirit of God. This is indeed our utmost Perfection, and must be our utmost Ambition: This alone makes us considerable, who are in all other respects but mean and contemptible; for we draw  
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but a *precarious* and *dependent* Breath ; and the *World* we inhabit is a *dark* and *tempestuous* one, full of *Folly* and *Misery*. But even *this* will serve for a further *Confirmation* of what I further contend for. For being *indigent* and *needy*, standing at an *infinite* distance from *Self-sufficiency*, 'tis plain that what we cannot find *within* us, we must seek *without* us. Some *All-sufficient* Good we must find out ; *something* we must rest in, and *repose* our selves upon ; and *this* will be our God, *this* we shall serve and adore. And *what* shall this be ? Shall we serve *Evil Spirits* ? *These* are our avowed and inveterate *Enemies*, and go about like a roaring lion seeking whom they may devour. Shall we serve the Good ? This were to dishonour our *Nature*, to serve our *Fellow-creatures* and *Fellow-servants* : Besides that *such* will never *sacreligiously* usurp their *Maker's Honour*, nor admit that *Service* which is due to *Him* alone. Shall we then serve *Man* ? Alas ! the *Breath* of *Great Ones* is in their *Nostrils* ; their *Life* is but a *Vapour*, tossed to and fro with restless *Noise* and *Motion* ; and then it *vanishes* ; they *dye*, and all their *Thoughts* and *Projects* *perish*. What then, shall we at length be reduced to serve our *Lusts* ? This is worse than *Pagan Idolatry* ; *Stocks* and *Stones* indeed could not help or reward their *Votaries* ; but our *Lusts*, like wild and

*savage Tyrants, destroy where they rule, and oppress and overwhelm us with Ruins and Mischiefs, while we servilely court and flatter them. I have not done yet : I have proved it indeed to be our Duty and Honour to serve God ; but these with some are cold and lifeless Topicks : I will now prove it to be our Interest and Happiness ; and this too, laying aside at present, as I promised, the Consideration of a future Reward, and the Joys springing from it. To make good this Assertion, it will be necessary briefly to examine two things. First, The Design or End : And Secondly, The Nature of this Service. If we enquire after the End of it, 'tis evidently our own Advantage and Happiness. The Lusts or the Humours, the Wants and Necessities of Man, may put him upon invading our Liberty, or purchasing and contracting with us for our Servitude : But God is All-sufficient to himself, and has no need of our Service : When He will be glorified by us, 'tis that we may enjoy his Protection and Bounty : When He obliges us to obey his Commands, 'tis in order to perfect our Natures, and purify and qualify us for the Enjoyment of Spiritual and Divine Pleasures : When He enjoins us Prayer, 'tis because it does exalt and enlarge our Minds, and fit us for the Blessings it obtains : When He prescribes us Self-Resignation,*

tion, 'tis because *he will chuse for us, and manage our Affairs better than we can our selves.* Let us in the *next* place consider the *Nature* of this Service. To *serve God*, what is it, but to *love* what is *infinitely lovely*; to *follow* the *Conduct* of *Infinite Wisdom*, and to *repose* our *Confidence* in *that Being* whose *Goodness* is as *boundless* as his *Power*? To *serve God*, 'tis to *pursue* the great *End* of our *Creation*, to *act* *consonant* to the *Dignity* of our *Nature*, and to *govern* our *Lives* by the *Dictates* of an *enlighten'd Reason*. How wisely has *Our Church* in one of her *Collects* expressed her *Notion* of the *Nature* of *God's Service*? whose *Service* is *perfect Freedom*. The *Devil* maintains his *Dominion* over us, by *infatuating* our *Understandings*, by *enseebing* and *fettering* our *Wills*, by *deluding* and *corrupting* our *Affections*: But on the quite *contrary*, the more *clear* and *impartial* our *Understandings*, the more *free* and *absolute* our *Wills*, the more *unbias'd* and *rational* our *Affections*, the *fitter* are we to *worship God*; nay indeed, we *cannot* *worship Him* at all as we *ought* to do, *unless* our *Souls* be *thus* *qualified*. Therefore is the *Service* of *God* called a *Rational Service*, λογικὴ λατρεία: and the *Word* of *God* is called ἄσολον γάλα, *Sincere Milk*; to signify to us, that in the *Service* of *God* all is *real* and *solid*



Good. *Such is the Perfection of our Natures; the Might and Joy of the Spirit; the Protection and Conduct of Providence; and all the great and precious Promises of God in Christ are Yea and Amen. But in the Service of Sin all is Cheat and Imposture; and under a pompous shew of Good, the Present is Vanity, and the Future, Repentance; but such a Repentance as does not relieve, but increase the Sinners Misery.*

This is enough to be said of the Nature of God's Service: And by the Concessions I made my Objector about the Beginning of this Head, I am restrained from taking notice of the more glorious Effects of it: Yet some there are, very great and good ones, that fall not within the compass of the Objection, which I will but just mention. The first is Rest. While Religion regulates the Disorder, and reduces the Extravagance of our Affections, it does in effect lay a Storm, and compose a Mutiny in our Bosoms. Whilst it enlightens our Minds, und teaches us the true Value, that is, at least the comparative Worthlessness of Worldly things, it extinguishes the Troubles which present Disappointments and Losses, and prevents those Fears which the Prospect of future Changes and Revolutions is wont to create in us. A Mind that is truly enlighten'd, and has no Ambition but for Immortality and Glory; whose

whose *Humility* with reference to these *temporal* Things is built upon a *true* Notion of the *Nature* of them ; *this* Soul has entred already into its *Rest*. This is the *Doctrine* of our Lord and Master, Matth. 11. 28, 29. Come unto me all ye that labour and are heavy laden ; that is, all ye that are oppressed by the *Weight* of your own *Cares* and *Fears*, that are *fatigu'd* and *toil'd* in the *Designs* and *Projects* of *Avarice* and *Ambition*, and I will give you *rest*. Take my yoke upon you, and learn of me, for I am meek and lowly in heart ; and ye shall find *rest* unto your souls. I need not I think here shew, that the more we fear and serve God, the more we love and admire Him, the more clear is the *Understanding*, and the more pure the *Heart* : For the more we converse with *solid* and *eternal* Good, the more *insignificant* and *trifling* will *temporal* things appear to us ; and the more the *Mind* rejoices in the Lord, the oftner 'tis wrapt up into *Heaven*, and as it were, *transfigured* into a more glorious Being, by the *Joy* of the *Spirit*, and the *Ardors* of *Divine Love*, the more flat and insipid are all *earthly* and *carnal* *Satisfactions* to it. Another Effect that attends our shaking off the *Dominion* of *Sin*, and our devoting our selves to the *Service* of God, is our being purified from *guilt*. The *Stains* of the past Life are washed off by *Repentance* and the  
Blood

*Blood of Jesus*; and the *Servant of God* contracts no *new* ones by *wilful* and *presumptuous* Sin. Now therefore he can *enter* into *himself*, and *commune* with his own *Heart*, without any *Uneasiness*; he can *reflect* upon his *Actions*, and *review* each day when it is *past*, without inward *Regret* or *Shame*. To *break off* a *vicious* *Course*; to *vanquish* both *Terrors* and *Allurements* when they *persuade* to that which is *mean* and *base*; to be *Master* of one's *self*, and *entertain* no *Affections* but what are *wise*, and *regular*, and *such* as one has *Reason* to *wish* should daily *increase*, and *grow stronger*; these are things so far from *meriting* *Reproach* and *Reproof* from one's own *Mind*, that they are sufficient to *support* it against all *Reproaches* from *without*. Such is the *Beauty*, such the *Pleasure* of a well-established *Habit* of *Righteousness*, that it does more than *compensate* the *Difficulties* to which either the *Attainment* or the *Practice* of it can *expose* a *Man*. Lastly, He that is *free* from *Guilt*, is *free* from *Fear* too. And indeed *this* is the *only* way to get *rid* of all our *Fears*; not by *denying* or *renouncing* *God*, with *Atheists*, but by *doing* the *things* that *please* him. He that is truly *Religious*, is the *only* *Man* who upon *rational* ground is raised above *Melancholy* and *Fear*: For *what* should he *fear*? *God* is his *Glory*,  
his

his Boast, his Joy, his Strength; and if God be for him, who can be against him? neither things present, nor to come; neither life, nor death, can separate him from the love of God in Christ Jesus. There is nothing within the Bounds of Time or Eternity that he needs fear. Man cannot hurt him; he is encompassed with the favour and loving-kindness of God, as with a shield. But if God permit him to suffer for Righteousness sake, happy is he; this does but increase his present Joy, and future Glory. But what is most considerable, Death it self cannot hurt him, Devils cannot hurt him; The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ. For there is no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit. These Considerations prove the present Condition of a Servant of God happy: Happy in comparison of the Loose and Wicked; but in comparison with what he shall be hereafter, he is infinitely short of the Joy and Glory of his End. In this respect indeed he is yet in a state of Trial and Trouble, of Discipline and Probation; in this respect his Perfection and Happiness do but just peep up above the ground; the Fulness and Maturity of both he cannot enjoy till he come to Heaven. And this is,



§.4. *The Last Fruit of Christian Liberty.*  
That *Heaven* will consist of *all the Blessings*, of *all the Enjoyments* that *Human Nature* when raised to an *Equality* with *Angels*, is capable of; That *Beauties* and *Glories*, *Joys* and *Pleasures*, will as it were like a fruitful and ripe Harvest *here*, grow up *there* in all the utmost *Plenty* and *Perfection* that *Omnipotence* it self will e're produce, is not at all to be controverted. *Heaven* is the *Master-piece* of *God*, the *Accomplishment* and *Consummation* of all his wonderful *Designs*, the *last* and *most endearing* Expression of *boundless Love*. And hence it is that the *Holy Spirit* in *Scripture* describes it by the *most taking* and the *most admired* things upon *Earth*; and yet we cannot but think that this *Image*, tho' drawn by a *Divine Pencil*, must fall infinitely short of it: For what *temporal* things can yield *Colours* or *Metaphors* strong and rich enough to paint *Heaven* to the *Life*? One thing there is indeed, which seems to point us to a just and adequate *Notion* of an *Heaven*; it seems to excite us to *strive* and attempt for *Conceptions* of what we cannot grasp, we cannot comprehend; and the labouring Mind the more it discovers, concludes still the more behind; and that is, *The Beatifick Vision*. This is that which, as *Divines* generally teach, does constitute *Heaven*; and



and *Scripture* seems to teach so too. I confess I have often doubted, Whether our seeing God in the *Life to come*, did necessarily imply that God should be the immediate Object of our *Fruition*: Or only, That we should there, as it were, drink at the *Fountain-Head*; and being near and dear to Him in the highest Degree, should ever flourish in his Favour, and enjoy all Good, heap'd up, press'd down, and running over. I thought the *Scriptures* might be easily reconciled to this sense; and the *Incomprehensible Glory* of the *Divine Majesty* inclin'd me to believe it the most reasonable, and most easily accountable. Enjoyment, and especially where an *Intelligent Being* is the Object of it, seem'd to imply something of Proportion, something of Equality, something of Familiarity. But ah! what Proportion, thought I, can there ever be between *Finite* and *Infinite*? What Equality between a poor Creature and his *Incomprehensible Creator*? What Eye shall gaze on the Splendors of his *Essential Beauty*, when the very *Light* he dwells in is inaccessible, and even the *Brightness* he veils himself in, is too dazzling even for *Cherubs* and *Seraphs*, for ought I know, to behold? Ah! what Familiarity can there be between this *Eternal* and *Inconceivable Majesty*, and *Beings* which He has formed out of nothing? And when on this occasion

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I reflected on the *Effects* which the *Presence* of *Angels* had upon the *Prophets*, and saw *Human Nature* in *Man* sinking and dying away, because unable to sustain the *Glory* of one of their *Fellow-creatures*, I thought my self in a manner obliged to *yield*, and stand out no longer against a *Notion* which, though differing from what was generally received, seemed to have more *Reason* on its side, and to be more *intelligible*. But when I called to mind, that *God* does not disdain, even while we are in a *state* of *Probation* and *Humility*, of *Infirmity* and *Mortality*, to account us not only his *Servants* and his *People*, but his *Friends* and his *Children*; I began to *question* the former *Opinion*: And when I had survey'd the *Nature* of *Fruition*, and the various *Ways* of it a little more *attentively*, I wholly quitted it. For I observed, that the *Enjoyment* is most transporting, where *Admiration* mingles with our *Passion*: Where the beloved *Object* stands not upon the same *Level* with us, but *condescends* to meet a *Virtuous* and *aspiring*, and *ambitious Affection*. Thus the happy *Favourite* enjoys a *gracious Master*: And thus the *Child* does with *respectful Love* meet the *tenderness* of his *Parent*: And the *Wisdom* and *Virtue*, which sometimes raises some one happy *Mortal* above the common size and height of *Man-kind*,

kind, does not surely diminish, but increase the Affection and the Pleasure of his Friends that enjoy him. Again, the Nature of Enjoyment varies, according to the various Faculties of the Soul, and the Senses of the Body. One way we enjoy Truth, and another Goodness: One way Beauty, and another Harmony; and so on. These things considered, I saw there was no necessity, in order to make God the Object of our Fruition, either to bring Him down to any thing unworthy of his Glory, or to exalt our selves to a Height we are utterly incapable of. I easily saw, that we, who love and adore God here, should, when we enter into his Presence, admire and love him infinitely more. For God being infinitely amiable, the more we contemplate, the more clearly we discern his Divine Perfections and Beauties, the more must our Souls be inflamed with a Passion for Him: And I have no reason to doubt, but that God will make us the most gracious Returns of our Love, and express His Affections for us, in such Condescensions, in such Communications of Himself, as will transport us to the utmost Degree that created Beings are capable of. Will not God, that sheds abroad his Love in our Hearts by his Spirit here, fully satisfy it hereafter? Will not God who fills us here with the Joy of his Spirit by, I know  
not

not what *inconceivable* ways, *communicate* Himself in a more *ravishing* and *Ecstatick* manner to us, when we shall *behold him as he is*, and live for ever *encircled* in the *Arms* of his *Love* and *Glory*? Upon the whole then, I cannot but believe, that the *Bea-tifick Vision* will be the *Supream* Pleasure of *Heaven*: Yet I do not think that this is to *exclude* those of an *inferior* Nature. God will be there, not only *all*, but *in all*. We shall see *him as he is*; and we shall see him *reflected*, in *Angels*, and all the *Inhabitants* of *Heaven*; nay, in all the various *Treasures* of that *Hap-py Place*: But in far more *bright* and *lovely* Characters than in his *Works* here below. This is a state, now, that answers *all Ends*, and satisfies *all Appetites*, let 'em be never so *various*, never so *boundless*. *Temporal* Good, nay a state *accumulated* with all *temporal Goods*, has still something *defective*, something *empty* in it: That which is *crooked* cannot be made *straight*, and that which is *wanting* cannot be *numbred*. And therefore the eye is not *satisfied* with *seeing*, nor the ear with *hearing*: but all things are full of *labour*; Man cannot utter it. And if this were not the state of *temporal* Things, yet that one *Thought* of *Solomon* that he must leave them, makes good the *Charge* of *Vanity* and *Vexation*: And the *contrary* is that which compleats *Heaven*; namely, that it is *Eternal*. Were

*Heaven*

*Heaven* to have an *End*, that *End* would make it *None*. That *Death* would be as much more intolerable than *this* here, as the *Joy*s of *Heaven* are above those of *Earth*. For the *Terror*, and the *Evil* of it, would be to be estimated, by the *Perfection* of that *Nature* and *Happiness* which it would put an *End* to. To *Dye* in *Paradise*, amidst a *Crowd* of *Satisfactions*, how much more intolerable were this, than to *Dye* in those accursed *Regions* that bred continually *Briars* and *Brambles*, *Cares* and *Sorrows*? And now, I doubt not, but every one will readily acknowledge, that an *Heaven*, were it believed, were such a *Fruit* of *Christian Liberty*, such a *Motive* to it, as none could resist. Did I believe this, have I heard one say, I would quit my *Trade*, and all *Cares* and *Thoughts* of *this World*; and wholly apply my self to get that other you talk of. There was no need of going thus far: But this shews what the natural Influence of this Doctrine of a *Life to come* is; and that it is generally owing to *Infidelity*, where 'tis frustrated and defeated. What is in *this Case* to be done? What *Proof*, what *Evidences* are sufficient to beget *Faith* in him, who rejects *Christianity*, and all *Divine Revelation*? He that hears not *Moses* and the *Prophets*, *Christ* and his *Apostles*, neither will he believe though one



*rose from the dead.* This *Doctrine* of a *Life to come* was generally believed by the *Gentile World*. It was indeed very much *obscur'd*, but never *extinguished*, by the *Addition* of many *fabulous* and *superstitious* Fancies; so *strong* was the *Tradition* or *Reason*, or rather *both*, on which 'twas *built*. The *Jews* universally *embrac'd* it. The general *Promises* of *God* to *Abraham* and his *Seed*, and the several *Shadows* and *Types* of it in the *Mosaick Institution*, did *confirm* them in the *Belief* of a *Doctrine*, which, I do not doubt, had been *transmitted* to them even from *Enoch*, *Noah*, and *all* their pious *Ancestors*. Nor must we look upon the *Sadducees* amongst the *Jews*, or the *Epicureans* amongst the *Gentiles*, to be any *Objection* against this *Argument* of a *Life to come*, founded in *Tradition*, and the universal *Sense* of *Mankind*: Because *they* were not only *inconsiderable*, compared to the *Body* of the *Jewish* or *Pagan World*, but also *Deserters* and *Apostates* from the *Philosophy* and *Religion* received. To what *End* should I proceed from the *Gentile* and *Jew* to the *Christian*? Were *Christianity* entertain'd as it ought, the very *supposal* of any *Doubt* concerning a *Life to come* would be *impertinent*. Here we have numerous *Demonstrations* of it. Not only the *Fortune* of *Virtue* in *this Life*,  
which

which is often very *calamitous*, but even the *Origine* and *Nature* of it, do plainly evince a *Life to come*. For to *what* End can the *Mortification* of the *Body*, by *Abstractions* and *Meditations*, be enjoined, if there be *no Life to come*? What *need* is there of *Renovation*, or *Regeneration*, by the *Word* and *Spirit* of *God*, were there *no Life to come*? One would think, the *common* End of this *natural* *Life*, might be well enough *secured* upon the *common* Foundation of *Reason* and *Human Laws*. What should I here add, the *Love* of *God*, and the *Merits* of *Jesus*? From *both* which we may derive many *unanswerable* Arguments of a *Life to come*. For though, when we reflect upon it, it appears as much above our *Merit*, as it is above our *Comprehension*, yet when we consider, that *Eternal life is the gift of God through Jesus Christ our Lord*; what less than an *Heaven* can we expect from an *Infinite Merit* and *Almighty Love*? The *Love* of *God* must be *Perfect* as *Himself*: And the *Merits* of *Jesus* must be estimated by the *Greatness* of his *Person*, and his *Sufferings*. He that cannot be wrought upon by *these* and the like *Gospel-Arguments*, will be found, I doubt, *impenetrable* to all others. 'Tis in *vain* to argue with *such* a one from *natural Topicks*: And therefore I will *stop* here.

I should now pass on to the *Third Thing*, the *Attainment of Christian Liberty*: But this *Chapter* is grown much too big already: And to the consideration of the *Fruit of this Liberty*, which I have so long insisted on, nothing *more* needs to be added, but the Observation of those *Rules*, which I shall lay down in the *following Chapters*. For *whatever* Advice will *secure* the several *Parts* of our *Liberty*, will consequently secure the *whole*. I will therefore *close* this *Chapter* here; with a brief *Exhortation*, to endeavour after *Deliverance* from *Sin*. How *many* and *powerful* *Motives* have we to it? Would we free our selves from the *Evils* of *this Life*? Let us dam up the *Source* of them, which is *Sin*. Would we surmount the *Fear of Death*? Let us *disarm* it of its *Sting*, and that is *Sin*. Would we *perfect* and *accomplish* our *Natures* with all *excellent Qualities*? 'Tis *Righteousness* wherein consists the *Image of God*, and *Participation of the Divine Nature*: 'Tis the *cleansing* our selves from all *filthiness of the flesh and spirit*, and the *perfecting holiness in the fear of God*, that must *transform* us from *glory to glory*. Would we be *Masters* of the most glorious *Fortunes*? 'Tis *Righteousness* that will make us *Heirs of God*, and *Joint-Heirs with Christ*: 'Tis the *Conquest* of our *Sins*, and the *abounding in Good Works*,

*Works, that will make us rich towards God, and lay up for us a good foundation for the life to come. Are we ambitious of Honour? Let us free our selves from the servitude of Sin. 'Tis Virtue only, that is truly Honourable and Praise-worthy: And nothing surely can entitle us to so noble a Relation; for this allies us to God. For as our Saviour speaks, they only are the Children of Abraham, who do the Works of Abraham; the Children of God, who do the Works of God. These are they, who are born again: not of the will of the flesh, or of the will of man; but of God. These are they, who are incorporated into the Body of Christ; and being ruled and animated by his Spirit, are entitled to all the blessed Effects of his Merit and Intercession. These are they, in a word, who have overcome, and will, one day, sit down with Christ in his Throne; even as he also overcame, and is set down with his Father in his Throne, Rev. 3. 21. Good God: How absurd and perverse all our Desires, and Projects are! We complain of the Evils of the World; and yet we hug the Causes of them, and cherish those Vices, whose fatal Wombs are ever big with numerous and intolerable Plagues. We fear Death; and would get rid of this Fear, not by disarming, but sharpening*

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ning its Sting ; not by subduing, but forgetting it. We love *Wealth and Treasure* : But 'tis that which is *Temporal*, not *Eternal*. We receive *Honour* one of another ; but we seek not that which comes from God only. We are fond of *Ease and Pleasure* ; and at the same time we wander from those *Paths of Wisdom*, which alone can bring us to it. For, in a word, 'tis this *Christian Liberty* that makes Men *truly free* : Not the being in bondage to no Man, but to no Sin : Not the doing what we *list*, but what we *ought*. 'Tis *Christian Liberty* that makes us *truly great*, and *truly glorious* : For this alone renders us *Serviceable* to others, and *Easy* to our selves ; *Benefactors* to the *World*, and *delight-some* at home : 'Tis *Christian Liberty* makes us *truly prosperous*, *truly fortunate* ; because it makes us *truly happy*, filling us with joy and peace, and making us abound in hope, through the Power of the Holy Ghost.

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## C H A P. IV.

*Of Liberty, as it relates to Original Sin. The Nature of which considered chiefly with respect to its Corruption. How far this Distemper of Nature is curable. Which way this Cure is to be effected.*

Whatever Difficulties the Doctrine of Original Sin really be involved in, or seem at least to some to be so, they will not concern me, who am no further obliged to consider it, than as it is an Impediment of Perfection: For though there be much Dispute about Original Sin, there is little or none about Original Corruption; the Reality of this is generally acknowledged, though the Guilt, the Sinfulness or Immorality of it, be controverted And though there be Diversity of Opinions concerning the Effects of Original Corruption in Eternity, yet there is no Doubt at all made but that it incites and instigates us to actual Sin; and is the Seed-plot of Human Folly and Wickedness. All Men, I think, are agreed, that there is a Byass and strong Propension in our Nature towards the Things of the World, and the Body: That the subordination of the Body to the Soul, and of the Soul to God, wherein consists Righteousness, is subverted and overthrown: That we have Appetites

which clash with, and oppose the Commands of God; not only when they threaten Violence to our Nature, as in the Cases of Confession and Martyrdom, but also when they only prune its Luxuriancy and Extravagance: That we do not only desire sensitive Pleasure, but even to that Degree, that it hurries and transports us beyond the Bounds that Reason and Religion set us: We have not only an Aversion for Pain, and Toil, and Death, but to that Excess, that it tempts us to renounce God, and our Duty for the sake of Carnal Ease, and Temporal safety. And finally, that we are so backward to entertain the Belief of revealed Truths, so prone to terminate our Thoughts on, and confine our Desires within this visible World as our Portion, and to look upon our selves, no other than the mortal and corruptible Inhabitants of it; that this makes us selfish and sordid, proud and ambitious, false, subtle, and contentious to the endless Disturbance of Mankind and our selves. That this, I say, is the state of Nature, that this is the Corruption we labour under, all Men, I think, are agreed: And no wonder, for did a Controversie arise about this, there would be no need to appeal any farther for the Decision of it, than to one's own Experience;

perience ; this would tell every one that thus it is in Fact ; and Reason, if we will consult it, will tell us why it is so : For what other than this can be the condition of Man, who enters the World with a Soul so dark and destitute of Divine Light, so deeply immers'd and plung'd into Flesh and Blood, so tenderly and intimately affected by Bodily Sensations ; and with a Body so adapted and suited to the Things of this World, and fastned to it by the Charms of Pleasure, and the Bonds of Interest, Convenience and Necessity ? This Account of Original Corruption agrees very well with *that* St. Paul gives us of it, *Rom. 7.* and elsewhere : And with that Assertion of our *Lord and Master*, on which he builds the necessity of *Regeneration* by *Water* and the *Holy Spirit*, John 3. 6. *That which is born of the flesh, is flesh ; and that which is born of the spirit, is spirit.* Having thus briefly explained, what I mean in this Chapter by *Original Sin*, I am next to consider these two things.

1. How far this Distemper of Nature is curable.

2. Which way this Cure is to be effected.

As to the first Enquiry, I would not be under-

understood to proceed in it with a regard to all the *Regenerate* in general, but only to the *Perfect*; for the strength of Original Sin cannot but be very different in new Converts, or Babes in Grace, and in such as are advanced to an Habit of Righteousness. This being premised, I think, I may on good ground resolve, That Original Sin in the *Perfect* Man, may be so far reduced and mastered, as to give him but very *rare* and *slight* Disturbance. This seems to me evident from the great Change that must be wrought in him who is converted from a Sinner into a Saint; *If any Man be in Christ, he is a new creature: old things are past away, behold all things are become new,* 2 Cor. 5. 17. And it is hard to conceive this new Nature, without new Propensions and Inclinations, not only different from, but repugnant to our former Original and Corrupt ones; or at least we must suppose this new Creation, so far to have reformed and corrected the Man, that Original Corruption has lost the Strength and Force which before it had. This will be more clear yet, if we observe never so slightly, the several Parts of this great Change. First, The Soul of an excellent Person is filled with an unfeigned and habitual Sorrow for, and Detestation of all Sin; *I hate,* saith the *Psalmist*, *every false way.* And how

how inconsistent is the strength and Heat of corrupt Propensions, with the Tears and Aversions of a true Penitent? How tame is the Body, how pure the Mind, when the Man is possessed with a firm and holy Indignation against Sin, when he dissolves in the pious Tendernefs of a contrite Spirit! Next, the Soul of a Good Man is possessed with an ardent Love of *God*, and of *Jesus*; with a firm Belief, and a steady Hope of a blessed Eternity; with enlightened Eyes he beholds the Vanity of all earthly Things, and admires the Solidity, the Weight, and Duration of Heavenly Glory: *He is risen with Christ*, and therefore *seeks those things that are above, where Christ sits on the right hand of God: He has set his affections on things above, and not on things on the earth; for he is dead, and his life is hid with Christ in God.* And must we not now suppose such a one cleansed and purified from all corrupt Affections, when the very bent of his Soul is quite another way? Must we not suppose the force and strength of depraved Nature, overpowered and subdued by these Heavenly Affections? How mortified must such a Man be to the World and to the Body? How feeble is the Opposition, that inferiour Nature can raise against a Mind invested with so absolute and sovereign Authority, and endowed with Light  
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and Strength from above ? Lastly, The Perfect Man has not only crucified the Inordinate and sinful Lusts and Affections of the Body, but has also obtained a great Mastery, even over the *natural Appetites* of it ; how else can it be that his *Desires* and *Hopes* are in *Heaven* ; that he *waits for the Lord from thence* ; that he desires to be *dissolved* and to be with *Christ* ; and groans to be rid of the *corruptible Tabernacle* of the *Body* ? He that is thus above the *Body*, may certainly be concluded, to be in some degree above, even the most *natural Appetites*. He that has set himself free in a great Measure, even from his Aversion to Death, and in his Affection at least very much loosen'd the bond, the knot, that unties Soul and Body, may certainly very reasonably be presumed to be much more above all covetous, ambitious, or wanton Inclinations. These are the Grounds on which I attribute to the Perfect Man, so high a Degree of Freedom from Original Sin as I do in the Proposition laid down.

2dly. But yet I do not in the least think, that the most Perfect Man upon Earth can so extinguish the sparks of Original Corruption, but that if he do not keep a Watch and Guard upon himself, they will gather strength and revive again : And the Reason of this is plain ; because it has a

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Foundation in our very Nature. The Dispute concerning the Existence of Original Corruption in us after Baptism, or Regeneration, is, methinks, a very needless one: For if it be about the Notion we ought to entertain of it, that is, whether it be properly Sin or not, this is a Contention about Words; for what signifies it by what Name we call this Remainder of Original Pravity, when all grant, that the Stain and Guilt of it, is washed off and pardoned? But if it be about the Force and Efficacy of it, this indeed is a Controversy of some Moment; but a very foolish one on one side: For to what purpose can it be, to say a great many subtil and puzzling Things against a Truth, that every Man feels and experiments at one time or other? Upon the whole then, I may thus describe the Liberty of the Perfect Man with respect to Original Sin: He has *mortified* it, though not utterly *extirpated* it; he has *subdued* it, though not *exterminated* it; and therefore he is not only free from sinful and inordinate Lusts and Affections, but also, in a far greater measure than other Men, from those Infirmities and Irregularities which are, as it were, the struglings and Ebullitions of Original Sin, not yet sufficiently tam'd. He has advanced his Victory very far, even over his natural Appetites;

tites; he has no stronger Inclination for the Body, or for the World, and the Things of it, than such as becomes a Man that is possessed with a deep sense of the Vanity of this World, and the Blessedness of another. The World is in a high Degree crucified to him, and he counts all things but dung and dross in comparison with the Excellency of the knowledge of Christ Jesus his Lord. His Sorrows and his Joys, his Desires and his Fears, be the occasion never so just or lawful, pass not the modest Bounds of a wise Moderation. He desires without Impatience, cares and contrives, hopes and pursues, without Anxiety or Sollicitude; he is cautious without Fear and Pusillanimity; he is sad without Dejection or Despondency, and Pleasant without Vanity. All this indeed shews him, not only to have conquered Sin and Folly, but in a great measure also, his natural Propension to them. But after all, this happy Creature must remember, that he is still in the Body; in the Body, whose Appetites will soon pass beyond their due Bounds, if he be indulgent or careless: He must remember that he is not immutably holy, his Understanding is not so clear and bright, but that it may be deceived; nor the Bent of his Affections so strongly set upon good, but that they may be

be perverted ; and therefore he must be sober and vigilant, and fear always. Thus have I stated the Cureableness of our Original Corruption. And as I think, I have plainly the Countenance of Scripture, so I do not see, that I in the least clash with that Clause in the Ninth Article of our Church, which affirms concerning Original Sin thus : *And this Infection of Nature doth remain, yea, in them that are Regenerated, whereby the Lust of the Flesh, called in Greek Φρόνημα σαρκός, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the Flesh ; is not subject to the Law of God.* For this must not be understood surely, as if the Flesh did always Lust against the Spirit in the Regenerate, but only that the Regenerate themselves are liable and obnoxious to these Lustings ; which, on supposal, that the Perfect Man were here thought upon by the Compilers of this Article, imports no Contradiction to any thing I have delivered. The Truth is, I have asserted no more concerning the Cureableness of Original Corruption, than what is necessary to secure the *Interest of Holiness*, as well as the *Honour of the Word and Spirit*. I have too often had occasion to observe, that the stating our Obligation to reduce Original Corruption too laxly, ministers not a little  
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to the Carnal Confidence of supine and careless Persons. How greedily do some imbibe, and how fond are they of this Notion, that the Flesh, even in the Regenerate, does always Lust against the Spirit? And the next thing is, to look upon their darling Errors, as unavoidable Infirmities, flowing from the incurable Distemper of Original Sin. To the end therefore, that under Colour and Pretence of the Impossibility of a perfect Cure and Restitution of our Nature to perfect Innocence and unspotted Purity, we may not sit down contented in an impure State, and never advance to those Degrees of Health and Innocence, which we may, and ought actually to arrive at, I think fit here, to guard the Doctrine of Original Sin, with this one general Caution.

That we be very careful not to mistake Contracted, for Natural Corruption; not to mistake a Super-induced Nature, defaced by all the Slime and Mud which popular Errors and Fashions leave upon it, for Original Nature, or Nature in that State in which it enters the World. 'Tis, I doubt, a very hard thing to find but one arrived at any maturity of Years, in whom Nature is the same thing now that it was in the Womb or the Cradle; in whom there are no worse Propensions than  
what



what necessarily flow from the Frame and Composition of his Being. Alas! our Original Depravation, be it what it will, is very betimes improved by false Principles and foolish Customs; by a careless Education, and by the Blandishments and Insinuations of the World: And every Man is so partial to himself, that he is very willing to have his Defects and Errors pass under the Name of Natural and Unavoidable ones, because this seems to carry in it its own Apology. This is a fatal Error, and continues Men in their Vices; nay, gives them peace in them too, to their Lives End: For why should not a Man forbear attempting what he despairs of effecting? To prevent which, I earnestly desire my Reader to consider, that all who have treated this Doctrin of Original Sin with any Solidity or Prudence, do carry the Matter as far at least, as I have done: They teach not only that Original Corruption may be *Prun'd* and *Lop'd*, but that it may be *cut down*, *mortified*, and *dried up*. That since no Man can assure himself how far he may advance his Conquest over his natural Corruption, and the Interest of every Man's Safety and Glory obliges him to advance it as far as he can, he must never cease fighting against it, while it fights against him. That since every Sin is so

far mortal as it is voluntary, and has as much Guilt in it as Freedom, every Man ought to be extremely jealous, lest he be subject to any vicious Inclination, that is in reality the Product, not of Nature, but of Choice. And lastly, since though much less than Habitual Goodness may constitute a Man in a state of Grace, yet nothing less can produce Perfection, or a constant Assurance of Eternal Happiness; therefore no Man ought to acquiesce, while he sees himself short of this; and every Man should remember, that his Goodness ought to consist in a Habit of those Virtues to which he is by Nature the most averse. I have now dispatched my first Enquiry, and resolved how far Original Sin is curable. The next is,

§. 2. How this Cure may be effected. And here 'tis plain what we are to aim at in general: For if Original Righteousness consists, as I think it cannot be doubted, in the Subordination of the Body to the Soul, and the Soul to God; and Original Corruption, in the Subversion of this Order; then the Cure must consist in restoring this Subordination, by the weakning and reducing the Power of the Body, and by quickning and strengthening the Mind, and so re-establishing its Sovereignty and Authority.

thority. The Scriptures accordingly let us know that this is the great Design of Religion, and the great Business of Man, 1 Cor. 9. 25. *And every Man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible.* And this St. Paul illustrates and explains by his own Example, in the following Words: *I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection.* The Preference given to the Cares and Appetites of the Body, or of the Mind, is the distinguishing Character which constitutes and demonstrates Man either Holy or Wicked: *They that are of the flesh, do mind the things of the flesh; and they that are of the Spirit, the things of the Spirit,* Rom. 8. 5. And the Threats of the Gospel belong to the Servants of the Flesh, its Promises to the Servants of the Spirit: *For if ye live after the flesh, ye shall dye; but if ye through the Spirit do mortify the deeds of the body, ye shall live,* Rom. 8. 13. *He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting,* Gal. 6. 8. I grant that in these places and elsewhere very commonly, as by the Spirit is meant the Mind enlightened and aided by the Grace

of God ; so by the Body or Flesh is meant our inferior Nature ; not just such as it proceeds out of the Womb, but as it is further depraved by a Carnal and Worldly Conversation. However since *Original* is the Seed or Root of *Voluntary* or Customary Corruption, these Texts do properly and directly enough serve to the Confirmation of the Doctrine for which they are alldg'd. This then is the great Duty of Man, this is the great End which he is always to have in his Eye, the mortifying the Body, and entirely subjugating it to the Reason of the Mind. Here the Christian Warfare must begin, and here end ; for he who has crucified the Body, with the Lusts and Affections thereof, has entred into Rest, as far as this Life is capable of it : He that lays the Foundation of Morals here, does build upon a Rock ; and he that here pushes his Success to the utmost Point, has reached the highest Round in the Scale of Perfection, and given the finishing Strokes to Holiness and Virtue. This I say then ; He that will be free, must lay down as a general Rule to himself, from which he must resolve never to swerve, That he is by all rational and possible Methods to diminish the Strength and Authority of the Body, and increase that of the Mind. By this we ought to judge of the  
Conve-

Conveniences or Inconveniences of our Worldly Fortunes ; by this we are to determine of the Innocence or Malignity of Actions ; by this we are to form and estimate our Acquaintance and Conversation, and by this we are to judge of the Bent and Tendency of our Lives ; by this we are to regulate our Diversions ; by this we may resolve of the Nature and Degree of our Pleasures, whether lawful, whether expedient, or not : And in one word, by this we may pass a true Sentence upon the Degrees and Measures of our Natural Affections. There are many things that are in their own nature indifferent enough, that prove not so to me ; and there is such a Latitude in the Degrees and Measures of Duty and Deviations from it, that it is a very hard matter in several Cases to define nicely and strictly what is lawful or unlawful : But I am sure, in all Cases this is a wise and safe Rule, that we are to aim at the strengthening the Authority of our Minds, and the weakning the Force and Power of our carnal Appetites. By consequence, every Man ought to examine himself, by what Arts, by what Practices the Light of his Understanding comes to be obscured, the Authority of his Reason weaken'd, and the Tenderneſs of his Conscience to be so much blunted and worn off : And when he has discovered this, he



must avoid these things as Temptations and Snares ; he must shun these Paths, as those that lead to Danger and Death ; and whatever he finds to have a contrary Tendency, these are the things that he must do, these are the things that he must study, contrive, and follow. How happy would a Man be, how perfect would he soon grow, if he did conduct himself by this Rule ? How little need would he have of outward Comforts ; how little value would he have for Power and Honour, for the State and Pride of Life ? How little would he hunt after the Pleasures of Sense ? What Peace should he maintain within, when he should do nothing that were repugnant to the Reason of his Mind ? What Joy and Hope would he abound with, when he should have so many daily Proofs of his Integrity, as the living above the Body would give him ? And how would all this strengthen and exalt the Mind ; what Flights would it take towards Heaven, and how invincible would it prove to all Temptations ? Happy and Perfect that Man, who has the Kingdom of God thus within him, whose Life is hid with Christ in God ! when Christ who is his Life shall appear, he also shall appear with him in Glory. This is a comprehensive Rule, and if well pursued, sufficient of its  
self

self to do the Work I am here aiming at : But that it may be more easily reduced to Practice, I think it not amiss to take a more particular View of it : And then it may be resolved into these two :

1. We must lay due Restraints upon the Body.

2. We must invigorate and fortify the Mind, partly by the Light of the Gospel, and the Grace of the Holy Spirit ; and partly by accustoming it to retire and withdraw it self from the Body.

§. 1. As to the Restraints we are to lay upon the Body, what they are, we easily learn from the Scriptures : For First, These expressly forbid us to gratify the Lusts and Affections of the Flesh ; and that not only because they are injurious to our Neighbour, and a dishonour to our holy Profession, but also because they have an ill Influence upon the Strength and Liberty, the Power and Authority of the Mind. *Dear-ly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul,* 1 Pet. 2. 11. And whoever enters into the account of things, will easily discern this to be true : There is a Deceitfulness in Sin, a Sensuality in Lust : Who sees not that there is more Attraction in the Pride and Ostentation of

Life, than in the Simplicity and Plainness of it? That there is more Temptation and Allurement in Riot and Luxury, than in Frugality and a Competency? That the Imagination of a *Solomon* himself cannot but be wretchedly abused, if he give it leave to wander and wanton in Variety? In a word, If the Mind follow a Carnal or Worldly Appetite and Fancy in all its Excesses and Debauches, it will soon find it self miserably inflaved and intoxicated; it will be wholly in the Interest of the Body, and wholly given up to the Pleasures of it. Secondly, Though the Scripture do not prohibit some *States or Conditions* of this Life, which seem as it were more nearly *allied* to, or at least-wise at less distance from the *Lusts of the Flesh*, than others are, yet it forbids us to *covet* and *pursue* them. Thus *St. Paul*, *Rom. 12. 16. Mind not high things.* The Apostle does not here oblige any Man to degrade himself beneath his Birth, or to fly from those Advantages which God's Providence and his own Merits give him a just Title to; but certainly he does oblige the Christian not to aspire ambitiously to Great Things, nor fondly to pride himself in Successes of this kind. So when a little after he commands us *in honour to prefer one another*, certainly he does not teach how to Talk,  
but

but how to Act ; not how to Court and Compliment, but how to deport our selves consonant to those Notions with which Charity towards our Neighbour, and Humility towards our Selves ought to inspire us. Thus again, we are not forbidden to be rich ; no man is bound to strip himself of those Possessions which he is born to, or to shut out that Increase which God's Blessing and his own Diligence naturally bring in: But we are forbid to *thirst after Riches*, or to *value* our selves upon them, and commanded to be content with those things that we have ; and if God blest us with Wealth, to enjoy it with Modesty and Thankfulness, and dispense it with Liberality, 1 Tim. 6. 6, 7, 8, 9, 10. *Godliness with contentment is great gain ; for we brought nothing into this world, and it is certain we can carry nothing out ; and having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. Ver. 17, 18, 19. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth*

*us all things richly to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate : Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. And to multiply no more Instances of Restraints of this or the like nature, thus we ought to stand affected towards Praise and Reputation, Interest and Power, Beauty, Strength, &c. We must neither be too intent upon them, nor enjoy them with too much Gust and Satisfaction ; for this is that Disposition which appears to me to suit best with the Spirit and Design of the Gospel, and with the Nature of such things as being of a middle sort, are equally capable of being either Temptations or Blessings, Instruments of Good or Evil.*

3dly. The Scripture regulates and bounds our *natural* and *necessary* Appetites, not so much by *nicely* defining the *exact* Degrees and Measures within which Nature must be strictly contained, as by exalted *Examples* of, and *Exhortations* to a *Spiritual, Pure, and Heavenly* Disposition, Thus our Lord and Master seems to me to give some check to the stream of Natural Affection, and to call off his Disciples from it, to the Consideration of a Spiritual Relation ; Mark 3. 34, 35. *And he looked round about*



on them which sat about him, and said, Behold my mother and my brethren : For whosoever shall do the will of God, the same is my brother, and my sister, and mother. To which words of our Lord I may join those of St. Paul, Henceforth know we no man after the flesh ---- yet now henceforth know we him no more, 2 Cor. 5. 16. The Answer of our Lord to a Disciple who would have deferr'd his following him, till he had buried his Father, *Matth.* 8. 21. and to him who begged leave to go and bid farewell first to his Relations and Domesticks, *Luke* 9. 61. does plainly countenance the Doctrine I here advance; and so does St. Paul, 1 Cor. 7. 29. so often cited by me. Not that our Saviour or his Apostles did ever account our natural Affections *vicious* and *impure*; for 'tis a Vice to be without them, *Rom.* 1. 31. Not that they went about to diminish or abate, much less to cancel the Duties flowing from them: No; They only prune the *Luxuriancy* of *untaught Nature*, and correct the *Fondnesses* and *Infirmities* of *Animal Inclinations*. Our Natural Affections may entangle and enslave us, as well as unlawful and irregular ones, if we lay no Restraint upon them. Religion indeed makes them the Seeds of Virtue, but without it they easily betray us into Sin and Folly. For this reason I doubt not, lest  
under

under pretence of satisfying our most Natural and Importunate Appetites, we should be ensnared into the Love of this World, and entangled in the Cares of it, our Saviour forbids us to take thought for to-morrow, even for the *Necessaries* of to-morrow, *what we shall eat, and what we shall drink, and wherewithal we shall be cloathed,* *Matth. 6.* These are the Restraints laid upon the Body in Scripture; which if any Man observe, he will soon discern himself as far purified and freed from Original Corruption, as Human Nature in this Life is capable of. And that he may;

§. 2dly. He must fortify and invigorate the Mind. And this must be done two ways. First, By possessing it with the Knowledge of the Gospel, and the Grace of the Spirit. Secondly, By withdrawing it often from the Body. As to the former Branch of this Rule, the Necessity of it is apparent: Since the state of Nature is such as has before been described, we stand in need not only of *Revelation* to enlighten us, but also of *Grace* to strengthen us; of the former to excite us to exert all the Force and Power we have; of the latter to enable us to do that which our Natural Force never can effect. It cannot be here expected that I should treat of the Operation of the

the Spirit, and the Ways of obtaining it, grieving, and quenching it; this would demand a peculiar Treatise. I will here only observe, That 'tis the Work of the Spirit to *repair* in some degree at least, the *Ruins* of the *Fall*; to *rectify Nature*; to *improve* our *Faculties*, and to *imprint* in us the *Divine Image*: That Meditation and Prayer, and a careful Conformity to the Divine Will, obtain and increase the Grace of the Spirit: That Negligence and presumptuous Wickedness grieve and extinguish it. As to the Knowledge of the Gospel, I shall not need to say much here, I have consider'd this Matter in the Chapter of Illumination, and will only observe, That the Doctrines of the Gospel are such as if they be thoroughly imbibed, do effectually raise us above a state of *Nature*, and set us free from the *Power* and *Prevalence* of our Original Corruption. Were we but once perswaded, That we are Strangers and Pilgrims upon earth: That all Carnal Gratifications do war against the Soul: That our Souls are properly our selves, and That our first Cares are to be for them: That God is himself our Sovereign Good, and the Fountain of all inferior Good: That our Perfection and Happiness consist in the Love and Service of Him: That we have a mighty Mediator,  
who

who once died for us, and ever lives to make Intercession for us: That a *kingdom incorruptible and undefiled, and that fadeth not away, is reserved in heaven* for all meek, faithful, and holy Souls: Were we, I say, but once thoroughly perswaded of these Truths, with what Vigor would they impregnate our Minds? How clear would be the Convictions of Conscience? How uncontrollable the Authority of Reason? How strong the Instincts and Propensions of the Mind towards Righteousness and Virtue? These would alienate the Mind from the World and the Body, and turn the Bent of it another way; these would inspire it with other Desires and Hopes, and make it form different Projects from what it had before; *Old things are done away, and all things are become new.* The second Branch of this second particular Rule is, That we must accustom our selves to retire frequently from the Commerce and Conversation of the Body. Whether the eating the forbidden Fruit did open to the Mind new Scenes of Sensuality which it thought not of, and so called it down from the Serenity and Heights of a more pure and contemplative Life, to participate the turbulent Pleasures of Sense, immersing it as it were by this means deeper into the Body, I pretend not to judge. But 'tis  
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certain a too too intimate Conjunction of the Mind with the Body, and the satisfactions of it, does very much debase it. 'Tis our great unhappiness, that the Soul is always in the Senses, and the Senses are always upon the World; we converse with the World, we talk of the World, we think of the World, we project for the World; and what can this produce, but a carnal and worldly frame of spirit? We must meditate Heavenly Things; we must have our Conversation in Heaven; we must accustom our selves to inward and Heavenly Pleasures, if we will have Heavenly Minds: We must let no day pass, wherein we must not withdraw our selves from the Body, and sequester our selves from the World, that we may converse with God and our own Souls. This will soon enable us to disdain the low and beggarly satisfactions of the outward Man, and make us long to be set free from the weight of this corruptible Body, to breathe in purer Air, and take our fill of refined and spiritual Pleasure. I have insisted thus long on the Cure of Original Sin, not only because it is the *Root* of all our *Misery*, but also because there is such an *Affinity* between this and the Sin of Infirmary, which I am next to speak to, that the same Remedies may be prescribed to both; so that I am already eased of a part of the Labour



Labour, which I must otherwise have undergone in the following Chapter.

I am now by the Laws of my own Method obliged to consider the *Effects* of this Branch of *Christian Liberty* in the *Perfect Man*, and to shew what Influence it has upon his Happiness. But having *Sect. 1. Chap. 4.* discoursed at large of the subserviency of Perfection to our Happiness; and in *Sect. 2. Chap. 3.* of the happy Effects of Christian Liberty in general, I have the less need to say much here on this Head: Yet I cannot wholly forbear saying something of it. The Conquest over Original Corruption, such as I have described it, raises Man to the highest pitch of Perfection that our Nature is capable of; makes him approach the nearest that Mortality can, to the Life of Angels, and plants him on the Mount of God, where Grace, and Joy, and Glory, shines always on him with more direct and strong Rays. Now is Virtue *truly Lovely*, and *truly Happy*; now the Assurance of the Mind is never interrupted, its Joy never overcast; it enjoys a perpetual Calm within, and sparkles with a peculiar Lustre that cannot be counterfeited, cannot be equal'd. Some faint and partial Resemblance, I confess, of this Virtue, or rather of this State or Consummation of it, have I, though  
very

very rarely, seen in some masterly strokes of Nature. I have observ'd in some that Sweetness of Temper, in others that Coldness and absolute Command over themselves with respect to the Pleasures, and in several that innate Modesty and Humility, that natural Indifference for the Power, Honour, and Grandeur of Life, that I could scarce forbear pronouncing, That they had so far each of them escaped the *Contagion* of Original Corruption, and could not but bless and love them. But after all, there is a vast difference between these *Creatures* of Nature, and those of Grace: The Perfection of the one is confin'd to this or that particular Disposition, but that of the other is in its degree universal: The Perfection of the one has indeed as much Charm in it as pure Nature can have; but the other has a mixture of something Divine in it, it has an Heavenly Tincture, which adds something of *Sacredness* and *Majesty* to it, that Nature wants: The Perfection of the one is indeed easy to its self, and amiable to others; but the Perfection of the other is Joy and Glory within, and commands a Veneration as well as Love from all it converses with. Blessed State! when shall I attain thy lovely Innocence! when shall I enter into thy Divine Rest! when shall I arrive at thy Security, thy Pleasure!

## C H A P. V.

Of Liberty, with respect to Sins of Infirmity.

*An Enquiry into these Three things. 1. Whether there be any such Sins, viz. Sins in which the most Perfect live and die. 2. If there are, what they be; or what distinguishes them from Damnable or Mortal Sins. 3. How far we are to extend the Liberty of the Perfect Man in relation to these Sins.*

**T**HIS is a Subject, wherein the very Being of Holiness or Virtue, the Salvation of Man, and the Honour of God, are deeply interess'd: For if we allow of such Sins for *Venial*, as really are not so, we destroy the Notion, or evacuate the Necessity of Holiness; endanger the Salvation of Man, and bring a Reflection upon God as a Favourer of Impiety. On the other hand, if we assert those Sins *damnable*, which are not really so, we miserably perplex and disturb the *Minds* of Men, and are highly injurious to the *Goodness* of God; representing Him as a severe and intolerable Master. But how important soever this Subject be, there is no other, I think, in the compass of Divinity, wherein so many Writers have been so unfortunately engaged; so that it is over-grown with Dispute and Controversy, with Confusion and Obscurity, and numberless Absurdities and Contradictions.

ons. This I have thought necessary to observe in the Entrance of my Discourse, not to insult the Performances of others, or to raise in the Reader any great Expectation for my own; but indeed for a quite contrary reason, namely, to dispose him to a favourable Reception of what I here offer towards the rendring the Doctrine of Sins of Infirmary intelligible, and preventing the Disservice which Mistakes about it do to Religion.

By Sins of Infirmary, both *Ancients* and *Moderns*, *Papists* and *Protestants*, do, I think, understand such Sins as are consistent with a State of Grace and Favour; and from which the best Men are never intirely freed in this Life, though they be not imputed to them. This then being taken for granted, I shall Enquire into these Three Things.

1. Whether there be any such Sins, Sins in which the most Perfect live and dye.

2. If there are, what these be. What it is that distinguishes them from *Damnable* or *Mortal* ones.

3. How far we are to extend the *Liberty* of the Perfect Man in relation to *these*.

1. Whether there be any such. That the best Men are not without Errors, without Defects and Failings, and that not only

in their past Life, or unregenerate State, but their best and most Perfect one, is a Truth which cannot, one would think, be controverted: For what *Understanding* is there which is not liable to *Error*? What *Will* that does not feel something of *Impotence*, something of *Irregularity*? What *Affections*, that are meerly Human, are ever *constant*, ever *raised*? Where is the *Faith* that has no *Scruple*, no *Dissidence*; the *Love* that has no *Defect*, no *Remission*; the *Hope* that has no *Fear* in it? What is the *State* which is not liable to *Ignorance*, *Inadvertency*, *Surprise*, *Infirmity*? Where is the *Obedience* that has no *Reluctancy*, no *Remisness*, no *Deviation*? This is a Truth which, whether Men will or no, they cannot chuse but feel; the Confessions of the Holiest of Men bear Witness to it. And the Pretension of the *Quakers*, to a Sinless and Perfect State, is abundantly confuted by that Answer, one of the most eminent of them, makes to an Objection, which charges them with arrogating and assuming to themselves Infallibility and Perfection, *viz.* *That they were so far Infallible and Perfect, as they were led by the Spirit of God.* For what is this, but to desert and betray, not defend their Cause? 'Tis plain then, as to Matter of Fact, that the most Perfect upon Earth are not without Frailties



ties and Infirmities; and such Infirmities as discover themselves in actual Slips and Errors. But the question is, Whether these are to be accounted *Sins*? I must confess, if we strictly follow the Language of the Scripture, we should rather call them by some other Name; for this does so generally understand by Sin, a Deliberate Transgression of the Law of God, that it will be very difficult to produce *many* Texts wherein the Word *Sin* is used in any other sense. As to *Legal* Pollutions, I have not much considered the matter. But as to *Moral* ones, I am in some Degree confident, that the word Sin does generally signify such a Transgression as by the Gospel Covenant is punishable with Death; and *rarely* does it occur in any other sense; I say *rarely*, for, if I be not much mistaken, the Scripture does *sometimes* call those Infirmities I am now talking of, Sins. But what if it did not? 'Tis plain, That every Deviation from the Law of God, if it has any Concurrence of the Will in it, is in strict speaking *Sin*: And 'tis as plain that the Scripture does frequently give us such Descriptions and Characters, and such Names of these Sins of Infirmary, as do oblige us both to strive and watch against them, and repent of them. For it calls them Spots, Errors, Defects, Slips, and

the like. But, what is, Lastly, most to my purpose, it is plain, That this Distinction of Sins, into Mortal and Venial, or Sins of Infirmity, has its Foundation in exprefs Texts of Scripture. Numerous are the Texts cited to this purpose: But he that will deal fairly must confess, that they are most of them improperly and impertinently urged, as relating either to Falls into Temporal Calamity; or to Mortal, not Venial Sins; or to the Sins of an unregenerate State; or to a comparative Impurity, I mean the Impurity of Man with respect to God; a Form of Expression frequent in *Job*. I will therefore content my self to cite three or four, which seem not liable to these Exceptions, *Deut. 32. 4. They have corrupted themselves; their spot is not the spot of his Children: They are a perverse and crooked Generation.* Here two things seem to be pointed out to us plainly, First, that the Children of God are not without their spots. Secondly, That these are not of the same Nature with those of the wicked, in comparison with whose wilful and perverse Transgressions, the Children of God are, elsewhere, pronounced blameless, without Offence, without Spot, *Psal. 19. 12, 13. Who can understand his Errors? cleanse thou me from secret Faults: Keep back also thy servant from presumptuous Sins,*

*Sins, let them not have dominion over me; then shall I be upright, and I shall be innocent from the great Transgression.* Here again the *Psalmist* seems to me to place Uprightness in Freedom from Deliberate or Mortal Sin, and to admit of another sort of Transgressions, into which, even upright Men slip sometimes. Nor does the *Psalmist* here only assert Venial Sins; but he seems to me to suggest the Springs and Sources of them, namely, some secret Dispositions in our Nature to Folly and Error, which he prays God to cleanse and free him from more and more; *Cleanse thou me from secret faults.* The word *Fault* is not in the Original; but something of that kind must be supplied to render the sense intire in our Language. The words of *Solomon*, *Prov. 20. 9.* seem to relate to this Corruption lurking in us, and never utterly to be extirpated; *Who can say I have made my heart clean, I am pure from my sin?* For if this should be applied to Mortal Sin, every one sees, that it will contradict a hundred Places in Scripture, which attribute to Righteous Men, Purity of Heart, and Deliverance from Sin. Lastly, *James 3. 2.* we are told plainly, that *in many things we offend all*, *ὡς ἅπαντες ἀπαύτες*, not Sinners only, but Righteous and Upright Men, have their Defects and

Slips. And accordingly there is not any Life which we have the History of in Scripture, how excellent soever the Person be, but we meet with some of these recorded; as will appear from those several Instances I shall produce, when I come to describe the Nature of these Sins. And certainly when *David* says of himself, *My Sins are more in number than the hairs of my head*: He that shall interpret this Place of Mortal or Presumptuous Sins, will both contradict the Scriptures, which acquit him, except in the matter of *Uriah*, and highly wrong the Memory of *David*, making him a Prodigy of Wickedness, instead of a Saint. Nor does *that* make any thing against me, which he adds in the next Words, *My heart fails me*; or *that* in the foregoing Verse, *Mine Iniquities have taken hold upon me, so that I am not able to look up*. For I do not affirm that the *Psalmist* here has regard only to Sins of Infirmary exclusively of others; no, he reckons all together, and so discerns the one aggravated by the other, and the Guilt of all together very far enhanced. Nor do I, *Secondly*, interest my self here in that Dispute between Protestants and Papists, Whether Sins of Infirmary are not damnable in their own Nature, though not imputed under the Covenant of Grace? Nor do



do I, Lastly, examine what a vast Heap of Sins of Infirmary may amount to, though the Guilt of this or that alone were not so fatal. I have then, I think, proved the matter in Question; having shewed, both from the Experience of Mankind, and the Scripture, That the best Men have their Infirmities and Defects; And that these may properly enough be called Sins. I think it superfluous to prove, that they consist with a state of Salvation; since 'tis not by any, that I know of, denied; and may be easily enough made out, from what I have already said. I am now to Enquire,

§. 2. What these Sins be; and how distinguish'd from Mortal or Damnable ones. To this purpose we may distinguish Human Actions (under which I comprise both Internal and External) into three sorts, Voluntary, Involuntary, and Mixt.

§. 1. There are Actions properly and truly Voluntary; such are those deliberate Transgressions of a Divine Law, which Man commits in Opposition to the direct Remonstrances of Conscience; he knows the Action is forbid; he sees the Turpitude and Obliquity of it; he is not ignorant of the Punishment denounced against it, and yet he ventures upon it: This is plainly Mortal, Damnable Sin, and I can-

not



not think, that any Circumstance or Pre-  
tence whatever, can render it Venial. And  
therefore I must be pardoned, if I cannot  
be of their Opinion, who suppose, that  
the smalness of the Matter, the Reluctancy  
of Conscience, or the Length and Force  
of a Temptation, can so soften and miti-  
gate a Voluntary Transgression, as to di-  
minish it into a Sin of Infirmary. 1. As  
to the smalness of the Matter. Some can-  
not but think those Transgressions Venial,  
which are, for the Matter of them, so  
slight and insignificant, that they seem to  
be attended by no mischievous Conse-  
quence, nor to offer any Dishonour to God,  
nor Injustice to Man. But I doubt this  
Notion of Venial Sin has no Solidity in it ;  
for either Men perform such Actions Deli-  
berately, or Indeliberately, knowing them  
to be sinful, or believing them to be inno-  
cent. Now if we perform any Action  
Deliberately, and knowing it to be sinful,  
we never ought to look upon this as a *little*  
Sin, much less a *Venial* one. The Reason  
of this is plain. The First Notion that  
every Man has of Sin, is, that it is for-  
bidden by, and displeasing to God ; and then  
to do that deliberately, which we know  
will provoke God, is an Argument of a  
fearless and irreligious Heart, a Heart de-  
stitute of the Love of God, the Love of  
Righte

Righteousness, and Heaven. But if a Man transgress in a *trifling Instance indeliberately*; this alters the case; for the Matter not being of Importance enough to excite the Intention and Application of the Mind; and there being consequently no Malignity of the Will in an Action, where there was no Concurrence of the Judgment, I cannot but think, this may very well pass for an Human Infirmary; for all the Fault that can be here laid to the Charge of Man is, Incogitancy or Inadvertency; and that too as excusable a one as can be. Lastly, where the Matter of an Action is very trifling and inconsiderable, and draws after it no ill Consequence, either with respect to God or Man; in this Case, if a Man judge it no Sin, I cannot think it is any to him; though by a nice and scrupulous Construction, it may fall within the Compass of some Divine Prohibition. The Distinction of the Schoolmen is good enough here; it is besides the Law, but not against it: Or it is against the Letter, but not the Design and Intention of the Law of God. I cannot think that it is consistent with the Infinite Goodness of God, to punish such things as these with Eternal Misery, or that it can become a Man of Sense, seriously to afflict his Soul for them. I cannot for my Life persuade  
my

my self, that I should provoke God, if passing thorough a Field of my Neighbour's Corn or Pease, I should pull off an Ear or Cod; or passing through his Orchard, should eat an Apple. The Notion I have of God, and the great End and Design of his Laws, will not suffer me to entertain such trifling, weak, and superstitious Fancies. And here I cannot but take notice of two Things, which very much perplex the Minds of some good People; that is, an *Idle Word*, and *Jesting*: Concerning both which, 'tis very plain, That such are miserably mistaken; and that they are no sins at all, unless unreasonable and superstitious Scruples make them so: This, I say, on supposition that by Idle word, they mean *only* such Talk, as does not tend to Edification; and by Jesting, only *that* which is Innocent and Diver-tive. By an Idle Word (*Mat. 12.*) our Saviour plainly means a blasphemous Word, if that saying of our Saviour, of every *idle Word*, &c. be to be limited and confined by the sense of the Context: For the occasion of the Assertion of our Lord, was the Blasphemy which the *Jews* belch'd out against his Miracles. Or if our Lord here, on this occasion, advances a general Doctrine, then, by an Idle Word, we must understand a wicked one, proceeding

ceeding from a corrupt and naughty Heart; and tending as directly to promote Impiety, as gracious and wholesome Discourse does to promote Edification. This is evident from *ver. 25.* *A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure bringeth forth evil things.* And *ver. 37.* *for by thy words thou shalt be justified, and by thy words thou shalt be condemned.* By *Jesting*, *Eph. 5. 4.* the Apostle understands the *modish* Railery of the Greeks, which was generally made up of *Prophaneness* and *Wantonness*; or brisk and sharp Ironies. This is plain, both from the Company we find it in *ἀνχεύτης καὶ μωρολογία*, Filthiness and Foolish Speaking; and from the Character given it in common with the other two, *Τὰ ἐκ ἀνήκοντα* being the very same that is given the most infamous and vilest Lusts and Passions. *Rom. 1. 28.* *Things not convenient* is a diminutive Expression, implying such things as contain much Turpitude and Wickedness in them. *Beza*, as appears by his Notes, reads *καὶ*, not *καί* in this place, foolish speaking, or, not and, *Jesting*; which (as he observes) makes *Jesting* the same thing with foolish Speaking, or Buffoonry. And justifies that *Jesting*, which consists in a pleasant and divertive Facetiousness from

1 Kings



1 Kings 18. 27. 2 King 3. 23. Isa. 14. 11.

2. Some think, that the meer Reluctancy and Opposition of Conscience against Sin, is sufficient to constitute a Sin of Infirmary. And this has received no small Countenance from such an Interpretation of *Rom. 7.* as makes Holiness to be nothing else but a Vicissitude of Desires and Actions, repugnant to one another. But at this rate no Man's Sins would be Damning but his whose Conscience were fear'd; and when ones Heart did condemn one, God would be sure to acquit one: Which agrees very ill with *St. John*, *If our heart condemn us, God is greater than our heart, and knoweth all things*, 1 *Joh. 3. 21.* No Man, unless arrived at a Reprobate sense, can do that which is evil, without Reluctancy; for his Conscience will forbid him, as long as it has the least Degree of Tenderneſs in it; and restrain him as far as it has Power. And as to *Rom. 7.* it has been abundantly consider'd; and, I think, sufficiently proved to belong to those, who are the Servants of sin; as *Rom. 8.* does to those who are set free. *St. Austin* indeed tells us, that he understood that Chapter at first as the *Pelagians* did, for a Person under the Law, and under the Power of sin; But that he found himself constrained



constrained afterwards to understand it of St. *Paul* himself. I will not examine the Solidity of his Reasons: 'Tis enough to me, that his Change of Opinion does Religion no harm: For he is so far from making a state of Holiness to consist with Acts of Deliberate Sin against Conscience, that he will not excuse so much as rebellious Motions and Appetites, if consented to. All that he contends for, in a good Man, from this Chapter is, That lapsed Nature will sometimes exert it self, even in the best Men, in disorderly and distemper'd Appetites.

3. Others, Lastly, will have those sins, into which we fall, either overpower'd by the strength, or wearied out by the assiduity or length of a Temptation, pass for Infirmities. But this Opinion has as little ground as the two former. I can find no Scripture that countenances this Notion. There are indeed, some of great Reputation, who have promoted it. But, I think, the words of St. *Paul* make against it, 1 Cor. 10. 13. *There hath no temptation taken you, but such as is common to Man; but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape; that ye may be able to bear it.* The Design of which words, is certainly to encourage Christians

stians against the biggest Temptations, by an Assurance of Relief from God, proportionable to our Necessities; and consequently must imply, that if we yield to a Temptation, 'tis our own fault. God expects we should stand firm under the highest Trials. *Be thou faithful unto death, and I will give thee a crown of life, Rev. 2. 10. To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne, Rev. 3. 21. But whosoever shall deny me before Men, him will I also deny before my Father which is in Heaven, Mat. 10. 33.* If therefore, by Sins of Infirmary, Men mean, such as are consistent with the state of Grace, *i. e.* such as good Men may frequently fall into, without forfeiting the Peace of Conscience, and the Favour of God, I cannot possibly think, that any Deliberate Sin can be such, upon the score of the Temptation; or that any of those Sins, reckoned in the Catalogue, *Gal. 5.* and *Eph. 5.* can be such on the account of the Violence or Perseverance with which they attack us. But, Secondly, If by Sins of Infirmary, they mean such Sins as Righteous Men are liable to, I know not what they are from which they are exempted. But if, Lastly, by Sins of Infirmary, they mean such, for which God

is more easily intreated, then there is no Question to be made, but that there is a Difference in Sins; which is to be estimated by the different Measures of Grace and Knowledge; by the different Degrees of Deliberation and Surprize; and by the Force or Weakness, the Continuance or Shortness of a Temptation: And Finally, by the different Effects and Tendencies of Sins. To all which, I do not question, but that the Spirit has regard in those Directions, which it gives us, for our Behaviour towards such as fall, *Gal. 6. 1. Brethren, if a Man be overtaken in a fault, ye which are spiritual, restore such a one in the Spirit of Meekness; considering thy self, lest thou also be tempted. And of some have compassion, making a difference: And others save with fear, pulling them out of the fire, Jude 22, 23.*

§. 2. A Second sort of Actions are such as we call Involuntary; that is, those wherein we exercise no Deliberation, no Choice. Some have reduced Sins of Infirmary to this Head, but with what Colour of Reason any one may judge. For since Actions truly *Involuntary*, are neither the Object of the Understanding nor Will, 'tis hard to conceive what Morality there can be in them. The Grounds on which this Opinion is built are such as these. First, the

the Measure, say they, of Good and Evil is the Law of God; but Involuntary and unavoidable Actions are not a proper subject of Laws: For to what purpose is it to prescribe Rules, or to propose Rewards and Punishments to such Actions, as are no way subject to our Choice? Secondly, They tell us, 'tis inconsistent with the Goodness of God, and the Riches of Gospel Grace, to impute those things to a Man as Damnable Sins, which fall not within the Compass of his Power or Deliberation. Now, I must confess, I am so far from denying any Actions, that can lay a just claim to this Apology, to be Venial, that I cannot forbear thinking that they are not sinful: For *where there is no Law, there is no Transgression*. But how does this way of arguing for the Excusableness of Involuntary Transgressions, consist with those other Doctrines which they maintain concerning them; namely, That we are bound to Repentance for them; That these Sins are not Venial in their own Nature, but only thro' the Favour of God? For the Law, taken in its Rigour, denounces Death against all Sin in general, without Limitation or Exception; so that if God should judge rigorously, even Involuntary Sin would fall under that Sentence, *The wages of Sin is Death*. This, I must confess,

seems

seems to me very incoherent. For if an Action be of that nature, that it cannot properly be the Matter or Subject of a Law, How can it fall under the Condemnation of Law? If it be of that nature that it is incapable of any Moral Regulation, nor subject to the Influence of Reward or Punishment, How can it be meer matter of Grace that a Man is not damned for it? In a word, if an Action be truly and properly Involuntary, it can by no means be Sin; And if it be Voluntary, it is subject to the Regulation of Laws: 'Tis a proper Instance of Deliberation and Freedom, and capable of Rewards and Punishments. And the Truth is, the one needs no Apology, and the other is not capable of any; the one is a Mortal Sin, and the other no Sin at all. And therefore, we must look for Venial Sin in some other Species of Action.

§. 3. The last Class of Actions are those which are of a mixt Nature; partly Voluntary, and partly Involuntary: And here, I think, we must place Sins of Infirmary, by whatever Names we may call them. For these surely, if they are to be rank'd (as by all they are) amongst Actual Sins, must be such Actions as have in them, something of Voluntary, something



thing of Involuntary, much of Human Frailty, and something of Sinful; much of unavoidable, and something of Moral Obliquity. These are the Transgressions which the Scripture seems to me, to intend by Errors, Defects, Slips, Motes, the Spots of God's Children; and these certainly, if any, must be the sins that can consist with a state of Grace. For these do not imply a Deliberate Wickedness in the Will, much less an Habitual one; nay, they do not include in them any *Wickedness* at all, strictly speaking, but are truly the Effects of Human Frailty, and the unhappy Circumstances of this Mortal Life. Thus then I describe a Venial Sin; it has in it so much of Voluntary as to make it Sin, so much of Involuntary as to make it Frailty; it has so much of the Will in it, that it is capable of being reduced; and yet so much of Necessity in it, it is never utterly to be extirpated: It has something in it Criminal enough to oblige us to watch against it, and repent of it; and yet so much in it pitiable and excusable, as to entitle us to Pardon under the Covenant of Grace. And thus I distinguish Venial from Mortal Sin: Mortal Sin proceeds from a Heart, either Habitually corrupted, or deceived and captivated for the time; but Venial Sin results from the Imperfections

ons and Infelicities of our Nature, and our State. Mortal Sin is truly Voluntary and Deliberate in the Rise and Birth of it, and mischievous and injurious in its Consequence: But Venial Sin is very far Indeliberate in its Beginning, and, if not indulged, almost harmless in its Effects: Deficiency is, as it were, the Essence of the one, Malignity of the other; in the one we see more of Frailty, in the other more of Wickedness: In the one something nearly alli'd to Necessity, in the other to Presumption: The one is the Transgression of the Law of Perfection, the other of the Law of Sincerity; the one is repugnant to the Letter, the other to the Design and End of the Law; the one is a Violation of God's Commands, taken in the most favourable Construction; the other a Violation of them in a rigorous one. That this was the Notion of *St. Austin*, *St. Jerome*, and others, who impugn'd the sinless Perfection of the *Pelagians*, is very plain. 1. From the Distinction they made between *κακία* and *ἀμαρτία* *Crimes* and *Peccatum*, i. e. between Wickedness and Defects, between Crimes and Faults; for this is plainly the sense wherein they used those words. And next from those very clear and lively Descriptions of Venial Sin, which occur frequently in *St. Austin*;

after whom, 'tis well known, others writ.

\* ----- Fit per Ignorantiam vel Infirmi-  
tatem non exertis adversus eam totis  
viribus voluntatis, eidem  
ad illicita etiam nonnulla ce-  
damus, tanto magis & cre-  
brius quanto deteriores, tanto  
minus & rarius quanto me-  
liores sumus. Tom. 7. De  
Peccat. Rem. p. 689.

† Hoc & nos dicimus,  
posse Hominem non peccare,  
si velit, pro tempore, pro  
loco, pro imbecillitate cor-  
porea, quamdiu intentus  
est Animus, quamdiu chor-  
da nullo vitio laxatur in  
Cithera. Dial. 3. adv. Pe-  
lag. p. 201.

Such is that \* through Ignorance  
or Infirmity, for want of exert-  
ing our utmost strength against  
Concupiscence, we are drawn away  
by it to some unlawful things;  
and the worse we are, so much the  
more and the oftner; but the bet-  
ter we are, so much the less and  
the seldomer do we give way to it,  
And thus † St. Jerome imputes  
Venial Sin, to our not making  
use of our utmost Strength and  
Diligence. I might content  
my self with having given this  
general Description of Sins of  
Infirmity, did I not know,  
how ill a Talent some have at

Application of Generals to any particular  
Case; and how little satisfactory such Ac-  
count is to the weak and scrupulous. For  
the sake of these therefore, I think fit to  
be a little more distinct and particular on  
this Argument. In Venial Sin then, Two  
Things must be considered.

1. The Matter of it.
2. The manner of Committing it.

1. As to the Matter, I conceive it  
ought to be slight and inconsiderable. There

is no room for a Venial Sin in things of a crying provoking Nature ; as in Adultery, Idolatry, Murther ; for in these, the Injustice and Wickedness, with respect to God and Man, is palpable and formidable ; and can never, for ought I see, be extenuated by any Circumstances into Sins of Infirmary. But when I say, the Matter of the Sin of Infirmary, must not be a detestable and crying Provocation, I do not mean to extend this to the first *Tendencies* and *Dispositions* even towards such sins. Thus though Adultery cannot be a Venial Sin, yet the first Sallies of the Desire, the first Glances and Wandrings of the Eye, may. And the same thing may be said of the first Motions towards any other sin.

2. As to the next thing to be considered in a Venial Sin, that is, the *manner* of committing it, it must proceed from *Ignorance*, *Frailty*, or *Surprise*.

1. From *Ignorance*. By Ignorance I do not mean that which is utterly *invincible*, but that which has some *Defect*, some *Frailty*, some *Degree* of *Negligence* in it. Of this kind, I take those Errors to be, against which *David* prays, *Psalms* 19. 12. *Who can understand his Errors? cleanse thou me from secret faults.* He that considers Human Nature, and the Power of Education ; the Influence of Prejudices which

we fuck in betimes, and fuck like, will easily acknowledge, that there may be fuck Errors. When we have used a *moral Diligence* in examining our Lives, and trying our own Hearts; yet considering the vast Variety of Duties we are to run through, no humble Man can be confident, that he has omitted nothing, that he is mistaken in nothing. This I take to be the sense of Solomon, Prov. 20. 9. *Who can say, I have made my heart clean, I am pure from my sin?* And this I take to be the sense of St. Paul, 1 Cor. 4. 4. *For I know nothing by my self, yet am I not hereby justified: but he that judgeth me is the Lord.* There are Mistakes and Errors, which might indeed have been prevented or removed, by the *strictest* Impartiality, and the *strictest* Diligence. But alas! How often do Good men fall short of both these? How common is it for Good men to be too far transported by the best of Principles, even Zeal? How often do Good men mix their Errors in Reproof and Reprehension, and in the one and the other, they discern it not?

2. *Surprise* and *Inadvertency* is another thing that renders Sin *Venial*. The Multitude of Affairs and Temptations, the Suddenness and Unexpectedness of some unusual Temptation, or something of this kind, may betray a Good man into some  
Slips



Slips or Errors, in Word or Deed. This I take to be the Case of *Sarah*, when she said, *I laughed not* : Of *Jonah*, when he replied upon God, *I do well to be angry*, Jon. 3. Of *David*, when he pronounced rashly, *do thou and Zibah divide the land*, 2 Sam. 16. 4. Of *Saul* and *Barnabas*, when they broke out into Heat and Anger. But that which was a Sin of *Infirmary* in the beginning, became, I doubt, a *Deliberate* one in the end, when they parted from one another. Some extend this Circumstance of Surprise to excuse Sins, which imply notorious Wickedness, and are of very ill Consequence ; but, I think, very erroneously. 'Tis true, these Sins of Surprise, whatever the matter of them be, are generally conceived to be much extenuated through want of Opportunity to summon our strength, and to make use of mature and sober Deliberation ; especially where the Temptation is not *only sudden* but *violent* too. For in this case, the Soldier of Christ, taken, as it were, in an Ambush, or blown up with a Mine, seems to be lost and defeated before he discern his Danger : I do not doubt then, but this suddenness of a Temptation does very much diminish the Guilt of a Sin. But we ought to remember too, that there are many things that do abate and take off from

from this Excuse: As First, It is not easy to conceive how any thing that is a direct Wickedness, that is a Sin of a deeper Die than ordinary, on the account of its mischievous Consequences, should make its Approach so silently, and so suddenly, that we should fall into it indiscernibly. Secondly, The Christian is bound to shun not only every Evil, but every *Appearance* of it; and 'tis hard to imagine, that a sincere man, who does indeed strain at a *Gnat*, should swallow a *Camel*. He that preserves the Tenderness of Conscience, as he will have an *Aversion* for *small Sins*, so will he have an *Horror* for *great ones*. Thirdly, The Mind of a Christian ought to be possessed and awed by the Fear of God; and *that* not a slight and transient, but a deep and lasting one. The *Psalmist* was not content to say, *I am afraid of thy Judgments*; but to express how thoroughly this Fear had seized him, he adds, *my flesh trembleth for fear of thee*, Psalm 119. And certainly, this Fear is a sort of impenetrable Armour, which extinguishes all the fiery Darts of the Devil. In vain is the suddenness, or the briskness of a Temptation, unless we first lay aside this Shield. Fourthly, We are bound to be always on our Watch and Guard; and therefore if we relax our Discipline, if we live secure and

and careless, if we rashly cast our selves upon Dangers, our Sin then will be but the Consequence of our Folly; and therefore one Error cannot be an Excuse or an Apology for another. I think therefore, the Apology of Surprise should be confin'd and limited to *slight* Offences; it cannot properly have room in *great* ones, or if it have, it may be urged in *Mitigation* of our Punishment; but never, I doubt, for *total Impunity*.

3. Lastly, Venial Sin has its Rise from the Defects and Imperfections of our *Nature*, and the disadvantageous Circumstances of our *State*. Here come in the Failures and Defects in the *Measures* and *Degrees* of Duty; if these can be properly reckon'd for Sins: I say, if they can; for I do not see that this is a good Argument: We are bound to the highest Degree of Love by that Law, *Thou shalt love the Lord thy God with all thy heart*; therefore whatsoever falls short of the highest and most absolute Degree of Love, is a Sin: For at this rate, whatever were short of Perfection, would be Sin. We must love nothing better than God, nothing equal to Him: This will constitute us in a state of Sincerity. What is farther required is, that we are bound to *aim* at, and *pursue* after the highest and most perfect Degrees of Love;

Love ; but we are not bound under Pain of *Damnation* to attain them. But on the other hand, I readily grant, that our falling short in the Degrees of Faith, Love, Hope, and the like, may be properly reckoned amongst Sins ; when they spring from Defects of Vigilance and Industry : And if these Defects be such as can consist with Sincerity, then are the Imperfections or the Abatements of our Virtues, pardonable ; and then only. Here again fall in *Omissions*, *wandering Thoughts*, *Dulness* and *Heaviness* in Duty, the short *Titillations* of some *irregular Fancies*, *Forgetfulness*, slight and short *Fits* of *Envy*, *Discontent*, *Anger*, *Ambition*, *Gaiety* of Mind. Thus we find the Disciples falling asleep when they should have pray'd, *Mat.* 26. and *David* praying, *quicken thou me*, *Psal.* 119. Thus his Soul too was often cast down, and disquieted within him, *Psal.* 42. 2 *Chron.* 30. 18, 19. *Job* cursed the Day of his Birth. In short, our Natures are *Human*, not *Angelical* ; and our state is full of Variety of Accidents, that they are too apt to discompose the Mind, and divert it from its great End. The Ebbs and Flows of Blood and Spirits, and an unlucky Constitution, or a Distemper ; the Multitude or Confusion of Affairs ; the Violence or the Length of Trials ; the Ease and Flattery

terity of Prosperity ; the Weariness of the Body, or of the Mind ; the Incommodiousness of Fortune, Roughness of Conversation ; these, and a thousand other things, are apt to produce Defects and Failures in our Obedience, short Disorders in our Affections ; and such Emotions and Eruptions as abundantly prove the best to be but Men ; and the highest Perfection, if it be but Human, to be wanting and defective. I think I have now omitted nothing necessary to form a true Notion of the Sin of Infirmary. My next business therefore is, to consider,

§. 3. How far the *Liberty* of the Perfect Man, in respect of *Venial Sin*, ought to be extended. There is great Affinity between Venial and Original Sin ; and therefore the Perfect Man's Liberty, as it relates to the one and the other, consists in much the same Degrees, and is to be attain'd by the same Method ; so that I might well enough dismiss this Subject, and pass on to Mortal Sin. But reflecting on the Nature of Man, how prone we are to sin, and yet how apt we are to think well of our selves, I judge it necessary to guard the Doctrine of Venial Sin by some few Rules, which may at once serve to secure our Sincerity, and point out the Perfection we are  
to



to aspire to. 1<sup>st</sup>. then, If we would prevent any fatal Event of Sins flowing from *Ignorance*, we must take care, that our Ignorance it self be not *Criminal* ; and that it will not be, if our Hearts be sincerely disposed to do our Duty, and if we use moral Diligence to know it : If we be impartial, humble, and honest, and have that Concern for the Knowledge and Practice of our Duty, that is in some sort proportionable to the Importance of it. The Ignorance that arises from natural Incapacity, or want of sufficient Revelation, is *invincible* ; and therefore *innocent*, John 9. 41. *Jesus said unto them, If ye were blind, ye should have no sin ; but now ye say, we see ; therefore your sin remaineth : And 15. 22. If I had not come and spoken unto them, they had not had sin : but now they have no cloke for their sins.* This Rule must be understood of *necessary* Knowledge in General ; and more *legible* and *conspicuous* Lines of Duty : Both which, notwithstanding there may be room for sins of Infirmary to enter, where Mortal ones cannot : There may be imperfect Dispositions of Mind, and latent Prejudices ; there may be Instances of Duty of a slighter moment ; there may be several Circumstances, and small Emergencies that may either be without the Aim, or escape the Discovery of a moral search, that

is,

is, of a Human one; which, though it be without *Hypocrisy*, is yet not without more or less *Frailty*. As to Perfection, it differs in this, as it does in other Cases, from Sincerity only in the Degrees by which it is advanced above it. He that will be Perfect, must search for Wisdom as for hid Treasures: His Delight must be in the Law of the Lord, and in his Law must he meditate day and night: His Thirst of Truth must be more eager and impatient, his Diligence more wakeful, more circumspect, more particular, more steady and constant than that of the Beginner; or of one who is no farther advanced, than such Measures of Faith and Love, as are indispensably necessary to Sincerity, will carry him. 2dly. Sins that are occasion'd by *Surprise* and *Inadvertency* will not prove destructive, if the *Inadvertency* it self be in a manner *innocent*: That is, First, There is no room for Inadvertency in compleat Acts of crying Sins. Secondly, There is no pretence for Inadvertency, if we had any Misgivings within, or Warnings without concerning that particular Sin, into which we fell afterwards; much less if we cherish ill Motions till they grow too strong for us. And last of all, if we repeat the same Sin frequently and contemptuously. And to this I may add, he  
cannot

cannot be said to sin through surprise, who throws himself into the Way of Temptation, even though he be conscious of his own Infirmary. 3<sup>dly</sup>. As to those Moral Defects which flow from *natural Infirmary*, they will not destroy us; if the Infirmary it self be pardonable. There are Infirmities which we acquire; Infirmities which grow stronger by Indulgence; Infirmities which continue meerly because we do not take Pains to subdue them: Our Moral Defects must not flow from these kinds of Infirmities; but from such, as considering Human Nature, and the state of this World, 'tis impossible utterly to root out. These Moral Defects will do us no harm; if, First, We take Care to settle in our Minds the Habits of those Virtues that are directly opposite to them. Secondly, If we watch and fight against our natural Infirmities; and endeavour to reduce our Appetites, even our natural Appetites, within strict and narrow Bounds. Thirdly, If we wash off the Stains of our Slips and Defects by a general Repentance: For upon the Notion I have here given of Venial Sin, Repentance appears to be very necessary: For I require in them something of Voluntary, something of Freedom; enough to make an Action sinful, though not to prove the Heart

Heart corrupt or wicked. And because the degrees of Voluntary and Involuntary are not so easily distinguishable from one another, 'tis plain our best security against any ill Consequence of our Defects and Frailties, is a Godly Sorrow. And therefore I wonder not if *David* charge himself more severely than God does, *My sins are more in number than the hairs of my head.* This was a Confession that became the Humility and Solitude of a Penitent; that became the Reflections of a Wise and Perfect Man, and the Corruption of Human Nature; the Alloy of Human Performances; the Slips and Defects, the Interruptions, Neglects, and Deviations of the best Life.

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## C H A P. VI.

*Of Liberty, as it imports Freedom or Deliverance from Mortal Sin. What Mortal Sin is. How the Perfect Man must be free from it. And which way this Liberty may be best attain'd; with some Rules for the attainment of it.*

**H**ERE I will Enquire into Three Things;

1. What Mortal Sin is; or what kind of Sins they be, which are on all hands acknowledged to be inconsistent with a state of Grace and Favour.

Z

2. How

2. How far the Perfect Man must be set free or delivered from this kind of Sins ; or how remote he is from the Guilt of them.

3. Which way this Liberty may be best attained.

§. 1. The First Thing necessary is, To state the Notion of that Sin, which passes under the Name of *Mortal, Wilful, Presumptuous, or Deliberate Sin*: For these in Writers are equivalent Terms, and promiscuously used to signify one and the same thing. *Sin* (saith St. John, 1 Ep. 3. 4.) *is the transgression of the law*. This is a plain and full Definition too of Sin: For the Law of God is the Rule of Moral Actions ; 'tis the Standard and Measure of Right and Wrong, of Moral Good and Evil. Whatever is not within the Compass of the Law, is not within the Compass of Morality neither: Whatever cannot be comprehended within this Definition, cannot have in it the entire and compleat Notion of Sin; or which is all one, it cannot be Sin, in a strict, proper, and adequate sense of the word. Hence St. John in the same Verse tells us, *That whosoever sinneth, transgresseth the law*. And St. Paul, Rom. 4. 15. *Where there is no law, there is no transgression*. Sin then must always suppose



pose a Law ; without which there can be neither Vice nor Virtue, Righteousness nor Wickedness : For these are nothing else but the Violation or Observation of the Law of God ; or Habits and States resulting from the one or the other. But this is not all : Two things more must be remark'd, to render this Definition, which the Apostle gives us of Sin, clear and full. First, The Law must be *sufficiently reveal'd*. Secondly, The Transgression of it must be truly *Voluntary*.

1. By sufficient Revelation of a Divine Law, every one understands, That the Law must be so publish'd to the Man who is to be govern'd by it, that the *Authority* and *Sense* of it may be, if it be not his own fault, render'd evident to him. If the Divine Authority of any Rule or Precept be doubtful and uncertain, the Obligation of it will be so too : And it is as necessary that the Sense of the Law should be evident, as its Authority. The Law that is penn'd in dark and ambiguous Terms, is, properly speaking, no Law at all ; since the Mind of the Lawgiver is not sufficiently made known by it. Whatever is necessarily to be forborn or done by us, must be fully and clearly prescribed in the Law of God ; and if it be not, it can never be necessary. Men through Weakness or Design

may enact Laws that are but a heap of Letters, a Crowd of dubious, Delphick Sentences: But God can never do so, because this is repugnant both to his Wisdom and Goodness, and to the very End of a Law too, which is to be a Rule, not a Snare; 'tis *to give understanding to the simple; to be a light to our feet, and a lamp to our paths*; not like an *Ignis Fatuus*, to betray us into Brakes, and Precipices, and Ruin, and Death.

2. The Transgression must be a *Voluntary* one. And this imports two things: 1. A Knowledge of the Law. 2. A Consent to the Breach of it. First, As to the Knowledge of the Law. All that I have to say here in few words, is, That Ignorance of the Law excuses a Transgression, when it is it self excusable; but if the Ignorance it self be Criminal, the effect of it must be so too. We must never think of excusing our Sins, by alledging an Ignorance into which, not our own Incapacity, or any other reasonable Cause, but Neglect or Contempt of the Truth, or some other vicious Lust or Passion has betray'd us. Secondly, As to the Consent of the Will, This is necessary to demonstrate any Action sinful or virtuous; without this the Mind will be no Partner in the Sin, and by consequence cannot be involved in the Guilt

Guilt of it. Whatever we cannot help, is our Misfortune, not our Fault ; Actions merely natural, or merely forc'd, can neither be good nor evil. The concurrence of Reason and Choice is indispensably necessary to the Morality of an Action. All this is plainly taught us by St. James 1. 14, 15. *But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin ; and sin when it is finished, bringeth forth death.* Which words do certainly imply, That the Spring and Principle of Sin is within our selves ; That 'tis our natural Corruption that entices and allures us ; and 'tis our Consent to its Enticements that gives Being to Sin, and defiles us with Guilt.

From all this now put together, 'tis easy to conclude what sort of a Description we are to form of *Mortal Sin* : 'Tis such a Transgression of the Law of God, as is *vicious* in its *Original*, *deliberate* in its *Commission*, and *mischievous* in its *Tendencies* or *Effects* : The Heart is corrupted and misled by some Lust or other, and so consents to the Breach of the Moral Law of God, a Law of Eternal and Immutable Goodness : Or if the Sin consists in the Breach of any Positive Law, it must yet imply in it some Moral Obliquity in the Will, or in

the Tendency of the Action, or both. So that Presumptuous, or Mortal Sin, call it by what name we will, is a *Deliberate Transgression* of a *known* Law of God, tending to the *Dis honour* of God, the *Injury* of our *Neighbour*, or the *Depravation* of our *Nature*. Such are those Sins which the Prophet *Isaiah* exhorts those who will repent, to cease from. And such are those we have a Catalogue of, *Eph. 5. Gal. 5.* and elsewhere: *Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.* These are the Sins, of which, as of so many Members, the Body of Sin consists: These constitute the Old Man: These are sometimes called, *the filthiness of the flesh and spirit, ungodliness, wickedness, iniquity, the lusts of the flesh, worldly lusts,* and such like. These and the like Sins have, as I said, in them very apparent Symptoms of Malignity and Mortality: They are always the effect of some carnal and worldly Lusts, prevailing over the Law of the Mind; and they imply a Contempt of God, Injustice to our Neighbour, and some kind of Defilement and Pollution of our Nature. And that these are the plain Indications

dications of such a Guilt as excludes a Man from Heaven and the Favour of God, is very plain from the Account which the Scripture gives us both of the Origine and Influence of Sin ; from the Care it takes to fortify the Heart against all Infection ; from the constant Representations it makes us of the Shamefulness and the Mischief of Sin, even in reference to this World as well as the other. I cannot see any thing further necessary to the Explication of deliberate or presumptuous Sin, unless it be here fit to add, That it is Mortal, though it proceed no further than the Heart : There is no need at all that it should be brought forth into Action, to render it Fatal and Damnable. This is evident, not only from the Nature of Divine Worship, which must be entire, sincere, and spiritual ; and therefore can no more be reconciled to the Wickedness of our Hearts, than of our Actions but also from the express Words of our Saviour, *Out of the heart proceed fornication, adultery, theft, &c.* And elsewhere he pronounces the Adultery of the *Heart damnable*, as well as that of the *Body*, Mat. 5. 28. *But I say unto you, That whosoever looketh upon a woman to lust after her, hath committed adultery already with her in his heart.*



§. 2. I am next to give some account of the Liberty of the Perfect Man, in reference to the Sin I have been discoursing of. I shall not need to stop at any General or Preliminary Observations; as, That Abstinence from Sin regards all the Commandments of God alike; and to do otherwise were to mutilate and maim Religion, and to dishonour God while we pretend to worship and obey Him: For the Breach of any single Commandment is a manifest Violation of the Majesty and Authority of God, whatever Observance we may pay all the rest: *For he that said, Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law, Jam. 2. 11.* That the Restraints Man is to lay upon himself, relate no less to the *Lusts* of the Soul, than the *Actions* of the Body: *Except your righteousness exceed the righteousness of the Scribes and Pharisees, you shall by no means enter into the kingdom of heaven, Matth. 5. 10.* That to begin well will avail us little, unless we finish well too. Universality, Sincerity, and Perseverance, are generally acknowledged to be essential and indispensable Properties of Saving, Justifying Faith. These things therefore being but just mentioned, I proceed to the Point to be enquired into and resolved.

1. To

I. To be free from the *Dominion* and *Power* of Mortal Sin, is the first and lowest step; this is indispensable to Sincerity, and absolutely necessary to Salvation: *Let not sin reign in your mortal bodies, to fulfil the lusts thereof*, Rom. 6. 12. And the advancing thus far, does, I acknowledge, constitute Man in a state of Grace: For in Scripture Men are denominated righteous or wicked, not from single Acts of Vice or Virtue, but from the Prevalence and Dominion, from the Habit or Custom of the one or the other: *Know ye not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?* Rom. 6. 16. But then I must here add two Remarks, by way of Caution. 1. We must not presume too soon of Victory over an Habitual Sin. An evil Habit is not soon broken off; nor is it an easy matter to resolve, when we have set our selves free from the Power of it. Sometimes the Temptation does not present it self as often as it was wont, or not with the same Advantages; sometime one Vice restrains us from another; sometimes wordly Considerations, or some little Change in our Temper, without any thorough Change in our Minds, puts us out of humour for a little while with a darling

ling Sin; and sometimes the Force and Clearness of Conviction, produces some pious Fits, which though they do not utterly vanquish a Lust, do yet force it to give way, and retreat for a while, and *interrupt* that Love which they do not *extinguish*: All this may be, and the work not yet be done, nor our Liberty yet gain'd. If therefore we fall, though but now and then, and though at some distance of time, into the same Sin, we have great reason to be jealous of its Power and our Safety: Nay, though we restrain our selves from the outward Commission of it; if yet we feel a strong Propension to it; if we discern our selves ready to take fire on the appearance of a Temptation; if we are fond of approaching as near it as we can, and are pleas'd with those Indulgences which are very near a-kin to it, we have reason to doubt that our Conquest is not yet entire. Nay, the truth is, we cannot be on good grounds assured that we are Masters of our selves, till we have a settled Aversion for the Sin which before we doted on; and shun the Occasions which before we courted, till we be possess'd of a Habit of that Virtue which is a direct Contradiction to it; and take as much pleasure in the Obedience, as ever we did in the Transgression of a Divine Command.

2dly. There

2dly. There are some Sins of that provoking Nature, so criminal in their Birth, and mischievous in their Consequences, That one single *Act* or *Commission* of one of these, is equivalent to a *Habit* of others: Such is Murther, Idolatry, Perjury, Adultery; these cannot be committed without renouncing *Humanity* as well as *Christianity*; without resisting the Instincts and Impulses of Nature, as well as the Light of the Gospel, and the Grace of the Spirit. We must break through a great many Difficulties and Terrors, e'er we can come at these Sins; we must commit *many* other, in order to commit one of these; we must deliberate long, resolve desperately, and in defiance of God and Conscience; and what is the *Effect* of Habit in other Instances, is a necessary *Preparative* in these, that is, *Obduration*. In this Case therefore, the unhappy Man, that has been guilty of any one of these, must not look upon himself as set free, when he is come to a Resolution of never repeating it again; but then when he loaths and abhors himself in Dust and Ashes; when he has made the utmost Réparation of the Wrong he is capable of: When, if the Interest of Virtue require it, he is content to be oppress'd with Shame and Sufferings: When, in one word, a long and constant Course of

Mor-

Mortification, Prayers, Tears and good Works have washed off the stain and guilt.

2. We must be free, not only from a *Habit*, but from single *Acts* of deliberate presumptuous Sin. The Reason is plain; Mortal Sin cannot be committed without wounding the Conscience, grieving the Spirit, and renouncing our Hopes in God through Christ, for the time at least. *The wages of sin is death*, is true, not only of Habits, but single Acts of Deliberate Sin. Death is the Penalty, the Sanction of every Commandment; and the Commandment does not prohibit Habits only, but single Acts too. Nor is there indeed any room for Doubt or Dispute here, but in one Case; which is, If a Righteous Man should be taken off in the very Commission of a Sin, which he was fallen into. Here indeed, much may be said, and with much Uncertainty. But the Resolution of this Point, does not, as far as I can see, minister to any good or necessary End; and therefore I will leave it to God. In all other Cases, every thing is clear and plain; For if the Servant of God fall into a Presumptuous Sin, 'tis universally acknowledged, that he cannot recover his Station but by Repentance. If he repent presently, he is safe, but if he continue in his sin, if he repeat it, he passes into a state of Wicked-



Wickedness; widens the Breach between God and his Soul, declines insensibly into a Habit of sin, and renders his Wound more and more incurable. 'Tis to little purpose, I think here, to consider the vast Difference there is in the Commission, even of the same sin, between a Child of God, and a Child of Wrath; because a Child of God must not commit it at all: If he do, though it be with Reluctancy, though it be, as it were, with an imperfect Consent, and with a divided Soul; though the Awe of Religion and Conscience seems not utterly to have forsaken him, even in the midst of his sin; though his Heart smite him, the very Minute it is finished, and Repentance and Remorse take off the relish of the unhappy Draught; yet still 'tis sin; 'tis in its Nature Damnable: And nothing but the Blood of Jesus can purge the Guilt.

3. The Perfect Man may be supposed, not only actually to abstain from Mortal sin, but to be advanced so far in the Mortification of all his inordinate Affections, as to do it with *Ease* and *Pleasure*, with *Constancy* and *Delight*. For it must reasonably be presumed, that his Victory over ungodly and worldly Lust, is more confirm'd and absolute; his Abhorrence of them more deep and sensible, more fixt and lasting

lasting than that of a Beginner or Babe in Christ. The Regenerate at first fears the Consequence of sin ; but by degrees he hates the sin it self. The Purity of his Soul renders him now incapable of finding any pleasure in what he doted on before ; and the Love of God and Virtue raiseth him above the Temptations which he was wont to fall by : *Old things are past away, and all things are become new.*

4. Lastly, The Perfect Man's Abstinence is not only more *easy* and *steady*, but more *intire* and *compleat* also than that of others : He has a regard to the End and Design of the Law ; to the Perfection of his Nature ; to the Purity and Elevation of his Soul ; and therefore he expounds the Prohibitions of the Law in the most enlarg'd sense, and interprets them by a Spirit of Faith and Love. He is not content to refrain from Actions directly criminal, but shuns every Appearance of Evil ; and labours to mortify all the Dispositions and Tendencies of his Nature towards it ; and to decline whatever Circumstances of Life are apt to betray the Soul into a Love of this World, or the Body : He has crucified the World and the Body too. That Pleasure, that Honour, that Power, that Profit, which captives the Sinner, tempts, and tries, and disquiets the Novice, is but a burthen, a trouble to him : He finds no  
Guilt,

Guilt, no relish in these things. He is so far from Intemperance, so far from Wantonness, so far from Pride and Vanity, that could he without any Disadvantage to the Interest of Religion, he would imitate the Meanness, the Plainness, the Laboriousness, the Self-denial of our Saviour's Life; not only in Disposition and Affection of his Soul, but even in his outward State and Deportment; and would prefer it far above the Pomp and Shew of Life. In one word, he enquires not how far he may *Enjoy* and be *Safe*, but how far he may *deny* himself and be *wise*: He is so far from desiring forbidden Satisfaction, that he is unwilling and afraid to find too much satisfaction in the natural and necessary Actions of an animal Life. I need not prove this to any one who has read the foregoing Chapters: For it is what I have been doing throughout this Treatise. It is nothing but what is consonant to the whole Tenour of the Scripture; and to the Example of the best Times. And 'tis conformable to what the best Authors have writ, who have any thing of Life and Spirit in their Works: Or have any true Notion of the great Design of Christian Religion, which is, an Heavenly Conversation. Let any one but cast his Eye on St. *Basil*, or any other after him, who aim'd at the same thing I now do,

do, the promoting Holiness in the World in the Beauty and Perfection of it, and he will acknowledge, that I am far from having carried this matter too high. I will quote but

one or two Passages of *St. Basil*;

(a) Μόλις καὶ κατὰ μί-  
κρον ἔστι ἀναγκαίων ἀπ-  
τήμῳ. Καὶ ὡς λειτουργ-  
γίαν ἐπαχθῆ ὑποτελουῦντα  
τῇ φύσει, καὶ δυσχεραίνον-  
τα μὴ τῷ καιρῷ ἢ περὶ  
ταῦτα διατελεῖς. "Ορει  
κατὰ πλατῶ. P. 454.

(a) His Description of the Per-  
fect Man with regard to his  
Self-denial runs thus. He is  
one that consults the *Necessi-*  
*ties*, not the *Pleasure* of his  
Nature; and seems to grudge  
the Time which he bestows  
on the Support and Nourish-

ment of a corruptible Body. He is so far  
from looking upon eating and drinking, &c.  
as an Enjoyment, that he rather accounts  
it a Task or troublesome Service which the  
Frailty of his Nature demands at his hands.  
Nor was this great Man more severe against  
the Lusts of the Flesh, than against those  
other Branches of the Love of the World,

(b) Ἡ κενδοξία, καὶ ἡ  
ἀνθρώπων ἀρέσκεια, καὶ τὸ  
πρὸς ἐπιδείξιν τι ποιεῖν,  
ὅλως ἐπὶ παντὸς πρεφύμα-  
τῶ χριστιανοῖς ἀπηγορεύ-  
ται. P. 456.

the Lust of the Eyes, and the  
Pride of Life. (b) All Vanity  
and Affectation of Praise and  
Respect; all the Ostentation  
(saith he) and shew of Life,  
is utterly unlawful for a Chri-  
stian. And all this is direct-

(c) Παράκρησις δὲ ἐστὶν  
ἡ ὑπὲρ τῆς χρείαν διαπάνη.  
P. 457.

ly consonant to his Gloss (c)  
on those words of *St. Paul*,  
they that use the World as not  
abusing

abusing it, whatever is beyond *use* is *abuse* ; directly consonant to his Defi-

nition of Temperance. (d) That it is the Extirpation of Sin ; the Extermination of unruly Passions, and the Mortification of the Body, extending even to the *natural* Appeties and Affections of it.

(d) Ἐστὶν ἔν ἡ Ἐγχεσ-  
τια, ἀμαρτίας ἀνείρεσις ;  
πάντων ἀπαλλοτρίωσις καὶ  
ματὸ νέκρωσις μέχρι καὶ  
αὐτῆς φυσικῶν παθημάτων  
τε καὶ ἐπιθυμιῶν.. p. 445.

I know not what Scruples or Mistakes the Doctrine I here advance concerning this Part of my Perfect Man's Liberty, may be encounter'd with : But I am Confident, I have given no just occasion for any. I do not say of the Perfect, with *Jovinian*, that they cannot fall ; but I say, they may, and ought to stand ; and, if it be not their own fault, will do so. I do not affirm of them, as the Hereticks in *Vincentius Lyrinensis* did of their Party, that they are privileg'd from sin by a peculiar Grace, and transcendent Favour ; but I affirm, that they shall not want Grace to preserve them from it, unless they be wanting to themselves. I do not go about to maintain that God sees no sin in his Children ; but I maintain, That Mortal Sin is not the Spot of his Children. But do not I in this fall in with the *Papists*, who assert the Possibility of keeping the Commands of God ? I Answer, that taking

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them



them in the sense, in which they themselves in the Conference at *Ratisbone* defend this Doctrine, I do. They there tell us, that when they talk thus, they take the Law or Commands of God, not in a strict and rigid, but in a favourable and equitable, *i. e.* a Gospel Construction: And this is so far from being Heterodox, that *Davenant* accounts it a plain giving up the Question in Controversy. But am I not run into the Error of the *Pelagians* and *Quakers*? I Answer, If the one or the other assert, That the Perfect Man passes thorough the whole Course of Life without falling into any sin; or, That in the best part of Life, he is impeccable, and not subject to sin (as in the Heat of Disputation their Adversaries seem sometimes to fasten on them) I am at a wide distance from them. But if they teach, That the Perfect Man has Grace and Strengthenough to forbear Wilful sin, and that many actually do so, I am, I must confess, exactly of their Mind. But then, I am at the same time of the same Mind with *St. Austin* and *St. Jerome* too; for they teach the very same Doctrine: For they never contended about the Possibility of Freedom or Deliverance from *Mortal* sin, but only from *Venial*. *St. Jerome* \* shall explain his own Sense, *Etenim absque vitio, quod græce dici-*

\* *Dial. Secund. ad Pelag. p. 189.*

*tur Καλία, hominem posse esse aio: ἀναμάρ-  
τετον id est, sine Peccato, esse nego.* Which  
is the same thing that St. *Austin* common-  
ly admits; That Man may be *sine Crimine*,  
but not *sine Peccato*; without Mortal, but  
not without Venial sin. And in this,  
they are certainly of the Mind of the Scrip-  
ture; which every where represents the  
Perfect Man, as holy, blameless, undefiled,  
without Spot, walking with God: And in  
one word, as free from Sin. If any Man  
can reconcile these Texts, which are very  
numerous, with Mortal Sin, I will not  
say in the best state of the best Men, but  
a state of Sincerity, and Regeneration, I  
will acknowledge my Mistake. But till then  
I cannot but think, the Doctrine I advance,  
necessary to establish the true Notion of  
Holiness, and convince us of our Obliga-  
tion to it. This Doctrine is again neces-  
sary to wipe off those Aspersions and Ca-  
lumnies the *Quakers* cast upon our Church;  
as if it held, That the Regenerate them-  
selves may continue in their Sins; nay,  
cannot be freed from them. Our Church  
teaches indeed (*Artic. 14.*) That the most  
Perfect Men are never utterly exempt  
from Defects, Failings, and Human In-  
firmities; and I believe they themselves  
are not confident enough to teach other-  
wise: Only they will not call these Infirmi-

ties Sins : And then the whole Controversy is reduced to this ; We agree in the thing, but differ in the Name ; And in this Difference, we are not only on the humbler, but the safer side too : For acknowledging them Sins, we shall be the better disposed sure, to be sorry for them, to beg pardon of them, and watch against them.

The Fruit of this Liberty has been sufficiently accounted for *Chap. 3.* And therefore I proceed.

§. 3. To propose some Rules for the Attainment of it.

1. The Mind must be grounded and rooted in the Faith ; it must be thoroughly convinced and persuaded of these great Articles of the Christian Religion, That there is a God, and such a God, a Holy, Just, Omniscient, and Omnipotent one ; the Incarnation, Suffering and Glory of the Blessed Jesus ; a Judgment to come, and the Eternal Rewards and Punishments of another Life. The firm Belief of these things does naturally promote these two Effects. 1. It will awaken a Sinner out of his Lethargy and Security, it will disturb him in his sinful Enjoyments, and fill his Mind with guilty Fears, and uneasy Reflections. And when the Man finds no rest, no security in his sins, this will naturally oblige him

him to endeavour the Conquest of them. But then we must not stifle and suppress these Thoughts; we must give Conscience full Liberty; we must hear the Dictates of our own Minds patiently; and consider seriously those terrible Truths, which they lay before us; till we go from this Exercise deeply impress'd with such Notions as these: That our Sins, sooner or later, will certainly bring upon us temporal and eternal Misery: That nothing but sincere Righteousness can produce true and lasting Happiness: That it is a dreadful Danger to dally too long with Indignation, or presume too far on the Mercy of a Just, and Holy, and Almighty God: That the neglecting the great Salvation tender'd by the Gospel, and procured by the Blessed Jesus, the slighting the Blood of the Covenant, and grieving the Holy Spirit (all which we do by wilful Sin) is a Guilt, that will sink down the obstinate sinner into the lowest Hell; and render his Condition more intolerable than that of *Tyre* and *Sidon*, *Sodom* and *Gomorrhah*. 2. The second Effect of the firm Belief of these Gospel Truths, is, that it begets in us a Contempt of this World, and all the things of it. To him that believes, How short is Time compar'd to Eternity? How false, how empty are the Pleasures of sin, compared with those

of Heaven? How insignificant the Esteem or Love of Man to that of God? How worthless are all our worldly Hopes and Pretensions in respect of an Interest in Jesus? Now the Soul that is once thoroughly possess'd with these Notions, what will it not do, what will it not suffer, rather than fall short of, or forfeit its Crown? In what state will it not be contented; nay, in what state will it not abound in Joy, whilst it holds fast the steadfastness of its Hope, and is secure of the Love of Jesus? Here begins that Purity of Heart, which is the Fountain of true Epicurism, that Greatness of Mind which alone is true Honour and Fortitude. But that Faith may have these Effects upon us, it must not be only a *true*, but a *lively* Faith: Therefore my

2. Second Rule, or, if you please, another Branch of the former Rule shall be this. They that will be free indeed, must not only believe the great Truths of the Gospel, but must frequently and seriously ponder them, till they have imprinted in themselves as clear, distinct and perfect *Ideas* of them as we are capable of. This will soon mortify the Appetites of the Body, correct our false Opinions of worldly Things; and baffle all the Sophistry and Confidence of Lust. A lively Faith, is a Faith that imports the most clear and natural,  
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the most full and enlarg'd Notions of its Objects ; a Faith, that not only looks upon the Articles of our Creed as true, but beholds them in a manner as present ; and so represented and drawn to the Life, that they fill the Soul with great and moving Considerations. This Faith does not only believe that there is a God, but it beholds Him, and walks before him as present ; it sees Him array'd in all his Glory, and in all his Majesty, in all the Power and all the Terrors, in all the Beauties and all the Graces of the Divine Nature : It does not only believe that there are Rewards and Punishments ; but is extreamly sensible of the Terrors of the one, and Attractions of the other ; and looks upon both as at the Door. It does not only acknowledge a Mediator, but takes a full view of the Misery of that state, wherein we lay thro' Sin ; and of the Blessedness of that, into which we are translated by the Redemption which is in Jesus. It Contemplates this Mediator in all the several steps of Condescension and Humiliation ; in all the Tendernefs and Transports of his Passion ; in all the melancholy Scenes of his Sufferings ; and the bright and chearful ones of his Glory. This is the Faith that sets us free.

3. We must not stop in Faith, till it be made perfect in Love. We ~~much~~ meditate

Divine Truths till they have fired our Souls; till they have enkindled our Affections; till we be possess'd by an ardent Love of God, of Jesus, of Righteousness, and of Heaven; till all our other Desires and Passions be converted into, and swallowed up of Love; till God becomes the Center of our Souls; and in Him we rest, in Him we glory, and in Him we rejoice. O Love! how great and glorious are the things that are said of Thee! 'Tis Thou who dost impregnate and animate Faith it self: 'Tis Thou who dost surmount the Difficulties of Duty, and make the Yoke of Christ easy, and his Burden light: 'Tis Thou, who dost cast out Fear, and make Religion full of Pleasure: 'Tis Thou that dost make us watchful against Temptations, and impatient under the Interruptions of Duty: 'Tis Thou that makest us disrelish the Pleasures of this World, and long to be dissolved and to be with Christ. Here is the Liberty of the Sons of God. Blessed are they even in this World who attain it. But one Caution I must here add, That our Love must not be a *Flash*, a *Fit*, but a steady and well-settled Affection; an Affection that has the *Warmth* of *Passion*, and the *Firmness* of *Habit*. We must therefore by repeated Meditations and Prayers, daily nourish this Flame of the Altar, and not suffer it to go out.

4. We must never be at rest, till we have possessed our Minds with a perfect *Hatred* of the sin which we are most subject to. The Love of God, his Long-suffering and Forbearance, the Sufferings of Jesus, the Struglings of the Spirit, the Peace and Pleasure of Holiness, the Guilt and Vexation, the Shame and Punishment of Sin, its ill Influence on our present Perfection and Happiness, on our Peace and Hopes, are proper Topicks to effect this. A thorough Hatred of Sin once settled and rooted in us, will produce that Sorrow, that Indignation, that Watchfulness, that Zeal, which will remove us far enough, not only from the Sin, but also from the ordinary Temptations to it; and place us almost without the Danger of a Relapse.

To this Fourth Rule, I should add this other; That when once a Man has resolved upon a new Course of Life, whatever Difficulties he finds in his Ways, whatever Baffles he meets with, he must never quit the Design of Virtue and Life; he must never give over Fighting till he Conquer. The Reason is plain, for he must either *Conquer* or *Die*. But this belonging rather to Perseverance in Virtue, than the Beginning of it, therefore I but just mention it.

5. It will not be imprudent in this Moral, as in Physical Cures, to observe diligently, and follow the Motions and Tendencies of Nature. Where there are Seeds of Generosity and Honour; the Turpitude and Shame of Sin, the Baseness and Ingratitude of it, the Love of God and of Jesus, and such like, are fit Topicks to dwell upon. Where Fear is more apt to prevail, there the Terrors of the Lord are the most powerful Motive: And so whatever the Frame and Constitution of Nature be, it will not be difficult to find Arguments in the Gospel adapted to it, which will be so much the more *prevalent*, as they are the more *natural*.

6. Lastly, We must use all Means to obtain the Spirit of God; and to increase and cherish his Influence: We must ask, and seek, and knock, *i. e.* we must Pray, and Meditate, and Travel with Patience, and with Importunity, that our Heavenly Father may give us his Holy Spirit: And when we have it, we must not grieve it by any Deliberate Sin; nor quench it by Security or Negligence, by sensual Freedoms and Presumption; but we must cherish every Motion, improve every Desire and Passion that it works in us; we must shun every Appearance of Evil; we must press on towards Perfection; we must watch  
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unto Prayer ; we must spend the Time of our sojourning here in fear ; we must rejoice and glory in the Lord ; and we must wait for the blessed Hope, and the glorious Appearance of the great God and our Saviour Christ Jesus. And now I have finished what I had to say on this Subject, of the Perfect Man's Liberty as it relates to Mortal or Wilful Sin. I have shewed what this Sin is ; how far Man may be freed from it, and referring the Reader to *Chap. 4.* for the Fruit of this Freedom. I have here, Lastly, given that Advice which I thought most serviceable to the Attainment of it. And through this whole Chapter, I have had regard, not only to Perfection, but Sincerity ; it being indeed improper to do otherwise, since we cannot arrive at the one, but through the other. For Sincerity is Perfection in its Infancy, or Non-age ; and Perfection is nothing else but Sincerity cultivated by Meditation and Discipline, and cherish'd by the Influence of Heaven. And now let no Man's Heart fail him while he contemplates the Difficulties which block up the Way to his Liberty. The Way indeed is steep, and the Top is high ; but Serenity and Happiness, Security and Glory dwell there. Many indeed are the Temptations which would forbid our Ascent, and thrust  
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us down; but we are Armed all over; they cannot hurt us; the Spirit supports and encourages us; and nothing but our Cowardise and Inconstancy can prevent our Success: *Watch ye, stand fast, quit ye like men, be strong*; and then you shall be sure to Conquer and enter into Rest.

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### C H A P. VII.

*Of Unfruitfulness, as it consists in Idleness. Idleness, either Habitual or Accidental. Considerations to deter Men from the Sin of Idleness.*

**U***nfruitfulness* is a fit Subject to conclude a Discourse of *Liberty* with, or begin one of *Zeal*; for lying, like a Tract of Ground, between two bordering Kingdoms, it may indifferently be laid to either. As it implies a direct Opposition to Spiritual Life and Sincerity, it naturally falls in under the Consideration of *Zeal*; As it implies a Servile Subjection to some vile Lust or other, it naturally falls in under the Consideration of *Liberty*: So that by allotting it this Place, I shall at once compleat my Reflections on the Argument of *Liberty*, and make a good progress into that of *Zeal*.

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Barrenness, or Unfruitfulness, may in general best be understood by comparing it with a State of *Wickedness* : From which, as it is usually distinguished in the Notion of the Vulgar, so does it really differ on many Accounts. The one has in it an Air of *Defiance* , the other of *Unconcernment* for Religion ; the one *forgets* God, the other *contemns* Him ; the one has no *Relish* nor *Savour* of that which is *Good*, the other finds too much *Gust* and *Pleasure* in that which is *Evil* ; the one makes us by Degrees *Enemies*, the other *Strangers* to God. In short, there is little Doubt to be made, but that the *Omission* of a *Duty*, and the *Commission* of a *Crime* ; *Lukewarmness* in that which is *Good*, and *Eagerness* and *Confidence* in that which is *Evil*, may, and generally do differ very widely in the Degrees of Guilt : From hence it is (the Sinner being always a partial and indulgent Judge of himself) that it is not unusual for many, who seem to have some Abhorrence of *Wickedness*, to be far enough from apprehending much *Evil*, or much *Danger* in *Unfruitfulness*. This is a fatal Error ; it frustrates the great Design of Religion, and robs it of its truest Honour, Good Works. For what can Religion effect by that Man, who retains nothing of it but the bare Form and Profession, and dares

dares promise himself not only Impunity, but a Heaven, in an useleſs and unprofitable Life ?

Unfruitfulness, if more particularly enquired into, conſiſts in two Things, a *Neglect* of Duty; or a *Lifeleſs* and *Unprofitable* Performance of it. The Former I will call *Idleneſs*, the Latter *Lukewarmneſs*, *Coldneſs*, *Formality*; and treat of each in order; of the Former in this, and of the Latter in the following Chapter. And becauſe each of them are encumbred with Miſtakes and Errors, which ariſe not only from Self-love and Partiality, but alſo from Shallowneſs of Judgment, join'd with Tenderneſs of Conſcience; I ſhall endeavour ſo to manage this Subject, as neither to diſcourage the weak, nor embolden the careleſs.

§. 1. Of Idleneſs. The Omiſſion of a Duty may be either *Habitual*, or *Occaſional* and *Accidental*: And accordingly the Caſe of Omiſſion may be very different.

1. An *Habitual Omiſſion* of Duty cannot conſiſt with Sincerity: A general Neglect of Duty defeats the main End of Religion, which is to Honour God, Adorn our Holy Profeſſion, and Promote the Good of Human Society; all which can never be attain'd  
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but by following after Righteousness, and abounding in the Fruits of it. By this Rule, an *Idle*, though *Innocent*, Life, must necessarily be accounted *irreligious* and  *vicious*, being a flat Contradiction to our excellent Profession. He who does not Pray, nor Meditate, nor pursue any End of Charity, though he be otherwise civil and regular in his Life, yet because he does not work Righteousness, because he is so far from imitating the Zeal or Charity of the Blessed Jesus, that he acts directly repugnant to both; therefore must he not be looked upon as a Disciple of Jesus, but as an Alien and a Stranger. He whose Life is spent in *Vanity* or *Drudgery*, in Pleasure or Business, though his Pleasure be not *impure*, nor his Business *unjust*, yet is he, before God, a Criminal, because unprofitable; he has received the Grace of God in vain; the Light of the Gospel has risen upon him in vain; and he has serv'd no Interest of Virtue or Religion in his Generation; and therefore he will be excluded Heaven, with the *slothful Servant, who hid his Master's Talent in a Napkin*, Luke 19. 20.

2. The Case of an *accidental* or *occasional* Omission of Duty, is very different from that of *Habitual* Neglect of it; an *occasional*  
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*nal Omission* may be, not only *lawful*, but *necessary*; but the *Neglect* of Duty never can be either. The Circumstances of positive Duty, and the Measures or Degrees of Moral Good, are not strictly fix'd and settled; and therefore a single Omission, either in the one or the other, where-ever there is a sufficient Reason for it, can neither grieve the Spirit, nor frustrate the design of Religion; nor consequently imply any Corruption in the Heart. But then we must take Care,

1. That our Omission be not too frequent. We must always have regard, in this matter of Duty, to the great end and designs of its Injunction; we must take care that our Omissions in Moral Duties be not so often, that either the Honour of our Religion, or the Welfare of our Neighbour, suffer by it. Nor must we so often omit Instrumental Duties, Prayers, Reading, the Sacrament, and the like, as thereby to *abate*, or much less *extinguish*, our Spiritual Gust and Fervour. Omission of Duty, too often repeated, breeds a kind of Indifference, or Lukewarmness; and Lukewarmness soon passes into Coldness and Insensibleness; and this often ends in a reprobate Mind, and an utter Aversion for Religion.

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2dly. We must endeavour some way or other to compensate the Omission of a Duty ; to make up by Charity, what we have defalk'd from Devotion ; or to supply by short Ejaculations, what we have been forc'd to retrench from fix'd and regular Offices of Prayer. And he that watches for Opportunities, either of *Improvement*, or *doing Good*, will, I believe, never have Reason to complain of the want of them : God will put into his hands either the one or the other ; and for the Choice, he cannot do better, than follow God's.

3dly. A single Omission must never proceed from a *sinful Motive* ; from a Love of the World, or Indulgence to the Body ; *Necessity* or *Charity* is the only just and proper Apology for it. *Instrumental* or *Positive Duties* may give way to *moral* ones ; the Religion of the *Means*, to the Religion of the *End* ; and in Moral Duties, the less may give way to the greater. But *Duty* must never give way to *Sin*, nor *Religion* to *Interest* or *Pleasure*.

Having thus briefly given an account, what Omission of Duty is, and what is not sinful ; and consequently so settled the notion of Idleness, that neither the careless, nor the scrupulous, can easily mistake their Case ; I will now propose such *Considerations* as I judge most likely to deter

Men from it ; and such *Advice* as may be the best Guard and Preservative against it.

1. The First Thing I would have every one lay to heart is, That a State of Idleness is a State of damnable Sin. Idleness is directly repugnant to the great Ends of God, both in our Creation and Redemption. As to our *Creation* ; Can we imagine that God, who created not any thing but for some excellent End, should Create Man for none, or for a silly one ? The Spirit within us, is an active and vivacious Principle ; our rational Faculties capacitate and qualify us for doing *Good* ; this is the proper Work of Reason, the truest and most natural Pleasure of a rational Soul. Who can think now, that our wise Creator lighted this Candle within us, that we might oppress and stifle it by Negligence and Idleness ? That he contriv'd and destin'd such a Mind to squander and fool away its Talents in Vanity and Impertinence ? As to our *Redemption*, 'tis evident both what the Design of it is, and how opposite Idleness is to it. Christ gave himself for us, *to Redeem us from all Iniquity ; and to purify to himself a peculiar people zealous of good works*, Tit. 2. 14. and this is what our Regeneration, or Sanctification aims at : *We are God's workmanship, created in Christ Jesus unto good works, which*  
 God

God has before ordained, that we should walk in them, Ephes. 2. 10. How little then can a useless and barren Life answer the Expectations of God? What a miserable return must it be to the Blood of his Son; and how utterly must it disappoint all the purposes of his Word and Spirit? But what need I argue further? the Truth I contend for is the express and constant Doctrine of the Scriptures: Is not *Idleness* and *fulness of Bread* reckoned amongst the Sins of Sodom? What means the Sentence against the *barren Fig-tree*, Luke 13. 7. but the Destruction and Damnation of the Idle and the Sluggish? The Indignation of God is not enkindled against the Barrenness of *Trees*, but *Men*. What can be plainer than the Condemnation of the unprofitable Servant, who perished because he had not improved his Talent, Matth. 25. 38. And how frequently does the Apostle declare himself against the *idle* and *disorderly*? And all this proceeds upon plain and necessary Grounds: Our Lord was an Example of Virtue as well as Innocence; and he did not only refrain from *doing Evil*, but he *went about doing good*. We can never satisfy the Intention of Divine Precepts by *Negative* Righteousness: When God prohibits the *filthiness of the flesh and spirit*, he enjoins the *perfecting holiness*

*liness in his fear* : When he forbids us *to do evil*, he at the same time prescribes *the learning to do well*. What need I multiply more words ? Idleness is a flat Contradiction to Faith, Hope, Charity ; to Fear, Vigilance, Mortification ; and therefore certainly must be a damning Sin : *These* are all active and vigorous Principles ; but Idleness enfeebles and dispirits, manacles and fetters us : *These* are pure, strict, and self-denying Principles ; but Idleness is soft and indulgent : *These* conquer the World and the Body, raise and exalt the Mind ; but Idleness is far from enterprizing any thing, from attempting any thing that is good ; it pampers the Body, and effeminates and dissolves the Mind ; and finally, whatever Innocence or Inoffensiveness it may pretend to, it does not only terminate in Sin, but has its beginning from it ; from Stupidity and Ignorance, from Vanity and Levity, from Softness and Sensuality, from some prevailing Lust or other.

2. Next after the *Nature*, the *Consequences* of Idleness are to be considered ; and if it be taken in the utmost latitude, there is scarce any Sin which is more justly liable to so many Tragical Accusations ; for it is the Parent of *Dis honour* and *Poverty*, and of most of the *Sins* and *Calamities* of this mortal life. But at present  
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I view it only as it is drawn with a half Face, and that the much less deformed of the two: I consider it here as pretending to *Innocence*; and flattering it self with the Hopes of Happiness: And yet even thus, supposing it as harmless and inoffensive as it can be, yet still these will be the miserable Effects of it: It will rob Religion, and the World, of the Service due to both: It will bereave us of the Pleasure of Life, and the Comfort of Death; and send us down at last to a cursed Eternity. For where are the Virtues that should maintain the Order and Beauty of Human Society; that should relieve and redress the Miseries of the World? Where are the Virtues that should vindicate the Honour of Religion, and demonstrate its Divinity as effectually as Predictions or Miracles can do? Where are the bright Examples that should convert the unbelieving part of Mankind, and inflame the believing part with a generous Emulation? Certainly the lazy Christian, the slothful Servant, can pretend to nothing of this kind. As to the *Pleasure* of Life, if true and lasting, if pure and spiritual, 'tis easy to discern from what Fountains it must be drawn. Nothing but Poverty of Spirit can procure our Peace, nothing but Purity of Heart our Pleasure. But ah! how far are the Idle and Unactive from



these Virtues? Faith, Love, and Hope, are the Seeds of them: Victories and Triumphs, Devotion, Alms, and Good Works the Fruits of them; But what a stranger to these is the Drone and Sluggard? Then for the *Comfort of Death*, it must proceed from a well-spent Life: He that sees nothing but a vast Solitude and Wilderness behind him, will never, like the *Israelites*, see a *Canaan* before him. Life must be fill'd with Good Works, or else Death will look but dark and gloomy: When the Conscience enquires every where after the Effects of the Word, and the Spirit, and the Blood of Jesus, and can discover in all the Parts, in all the Paths of Life, no Tracks of any thing but *Fancy* and *Fortune*, *Humour* and *Indulgence*; how will it shrink, and faint, and tremble! what pensive, melancholy Doubts will damp and choak its Hope! And how can it be otherwise? Alas! the Mind of a Christian is sufficiently informed that every Man shall receive according to what he has done in the Body; God will judge every Man according to his Works; what then must become of him who has none to shew? If Immortality and Glory, if Life and Peace be the Reward of *well doing*, nay, of *patient continuance* in well-doing, what will become of the drowsy, and supine, and careless,

less, the Sot and the Sluggish, who have slept, and fool'd, and trifled away Life?

3. I might aggravate the Guilt of Idleness, by taking an Estimate of the *Talents* it wastes, the *Obligations* it flights, and the *Hopes* it forfeits. I might render Man more jealous and apprehensive of falling into it, by observing how generally it prevails; which is a plain Proof, either of the Strength of the Temptation, or of our Propension; a plain proof, either that there is I know not what secret Magick in the Sin, or else that the Cheat it imposes upon the World is a very clever, a very dexterous one. But I have said enough; and where the former Considerations fail, these will hardly succeed: Therefore I will now pass on from Arguments, to Advice, which was the next thing proposed to be done.

And here my Advice must have regard to two different sorts of Persons. 1. To such as are born to plentiful or competent Fortunes. 2. To such as are to raise their own, or to provide for the Support and Maintenance of themselves and their Families, by their Labour or Industry in some Calling or Profession. To the former the best Directions I can give, are these:

1. He that is Master of his Time, ought to devote the more to Religion: *To whom God has given much, of him much will be re-*

*required*: Nor has such an one any Excuse left, either for Omission, or a hasty and cursory Performance of Duty, but one, one that will increase his Guilt, *i. e.* Laziness, Pleasure, or some Sin or other. Such an one therefore ought to be constant and diligent in frequenting the Publick Assemblies of the Church; his Attendance upon Prayers, Sacraments, Sermons, must be such as becomes a Man, who as it has pleased God, seems born not to provide for Life, but only to live, only to improve and enjoy Life, and carry on the nobler Designs of it; and as becomes a Man whose good or ill Example is of such vast Importance to the Service or Dis-service of Religion. Nor must such an one's Attendance on the Publick, excuse him from the Religious Offices of the Closet, or his Family, he ought to abound in each: He may be more frequent in Meditation and Prayer, in Reading and Instruction, and perform each with more Justness and Solemnity than others can.

2. Persons of Fortune ought to be careful in the Choice of Intimates and Friends. Conversation is not always a Loss, but sometimes a Gain of Time: We often need to have our Forgetfulness reliev'd, our Drowsiness awaken'd, by the Discourses and Reflections of our Friends. If Discourse were generally season'd with  
Grace

Grace, Conversation would be the greatest Blessing ; if with Sense and Reason, Innocence and Prudence, it would be the most agreeable Entertainment of Human Life. But how mischievous is the Acquaintance which infects us with Vanity and Lightness of Spirit, which shews us nothing but a Gaudy Outside and a Frothy Soul ! whose Example binds Men in Civility to be foolish, and makes Confidence, and Vice, and Mis-spence of Time, a Fashion.

3. It were to be wished, That Persons of the best Rank, were ever bred up to something ; to something that might improve, to something that might amuse and innocently engage their Minds ; to something that might employ Life, without incumbring it. And yet alas ! what need I wish this ? How many excellent Qualities are necessary to render a Gentleman worthy of the Station where God has placed him ? Let him pursue *these*. How many are the Virtues, how many the Duties to which a Christian is oblig'd ? Let him attend *these*. There is a great deal requisite to make a good Master, a good Husband, a good Father, a good Son, a good Neighbour, a good Parishioner, an excellent Subject, and an excellent Friend ; and yet there are many other Relations besides *these*. In a word, there is no Man, who

who when he shall appear before God, will not be found to have omitted many Duties ; and to have perform'd many other with less Care and Diligence than he ought ; and surely such an one cannot justly complain for want of Business. I doubt rather on the contrary, That whoever takes a just and full view of Things, will have reason to complain, That Life is short, and our Work great ; That let us use all the Diligence we can, and be as frugal of our Time as we will, we arrive much sooner at a Maturity of Years, than of Knowledge and Virtue.

4. The Diversions of Persons of this Quality ought to be well regulated ; such as become the Character of a *Gentleman*, and the Dignity of a *Christian* ; that is, they must be neither *mean* nor *vicious*. But I have treated this and the foregoing Heads more copiously in *Human Life* ; to which I refer my Reader.

As to such, in the next place, who are engag'd in a Profession, I have particularly considered their state in several Places, and find little to add here, but only to mind them, That they may be guilty of Idleness too ; That their Idleness is the more criminal, the less Temptation they have to it. They may neglect the Duties of their Calling, I mean their Secular Calling ; and if  
they



they be unfaithful and negligent in their Temporal Concern, it is not to be expected that they should be more solicitous and industrious about their Spiritual one. They may again suffer the Cares of this Life to thrust out those of another; and then they are truly idle and slothful Servants to God, how industrious and faithful soever they are to the World; For Life is but wasted and mis-spent, if it makes not Provision for *Eternity*; and it matters little whether it be wasted in *Pleasure* or in *Drudgery*.

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#### C H A P. VIII.

*Of Unfruitfulness, as it consists in Lukewarmness or Formality. The Causes from which Lukewarmness proceeds. The Folly, Guilt, and Danger of a Laodicean State.*

**I**N the former Chapter I considered that part of Unfruitfulness which consists in the *Omission* of Duty: I am now to consider another part of it, which consists in too *perfunctory* a *Performance* of it. Besides those who are truly unprofitable, because they slight or neglect the Duties of Religion; there is another sort of Men, who at the last Day will fall under the same

same Character and Condemnation ; not because they perform no Duties, but because their Performance of them is depreciated by Coldness and Formality : Men who make a fair Appearance of Religion, and yet have no inward spiritual Life : Men, who do generally observe the external Duties of Religion, but with so little Gust, with such Indifference and Luke-warmness, that they are neither acceptable to God, nor useful to themselves. This State of Deadness may be consider'd either more *generally*, as it runs through the whole course of our Lives and Actions ; or more *particularly*, in this or that Instance of Religion.

I. When 'tis so general, that the Bent and Course of our Lives is, for want of relish of the Things of God, perverted and depraved ; when we have no Designs, drive on no Ends, that are suitable to the *Excellency* and *Dignity* of our *Nature* ; to the *Holiness* of our *Profession*, and to the great and manifest *Obligations* of God : When we have no Joys or Pleasures, no Thirsts or Appetites, that do truly become a Christian ; when we make no Progress, no Advance towards our great End ; when our Discourses and Employments have no Tincture of the Spirit, and no Tendency  
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to Edification. I think we may then boldly conclude, that this is a state of *Carnality* and *Death*. And that this want of Relish in the general Course of our Lives, proceeds from a real want of a sincere Faith, and true Illumination. For were the Mind once truly Enlightened; were it once clearly convinced, firmly and habitually persuaded, of the Beauty and Excellency of the Things of God; as we should have Notions different from those of worldly carnal Men, so would there consequently be a Difference in the Nature of our Hopes and Fears, of our Desires and Designs, of our Joys and Sorrows; and as necessarily in the main Scope and Tendency of our Conversation. Whoever therefore finds this general Stupidity in the Course of his Life, let him not flatter himself in the Performance of any of the Duties of Religion: He has a corrupt, carnal, and blind Heart; his Performances proceed not from true Principles, and have not that Life and Vigour in them that they ought; they are as different from the Performances of a Man truly Regenerate and Sanctified, as the Civilities and Complements of a Well-bred Acquaintance, from the substantial Offices of a Sincere and Affectionate Friend. Nor can any Man, who will take the least pains to examine him-

him-

himself, be ignorant of, or mistaken in the Condition of his Soul, if this be it. For whoever will act honestly and impartially, ought not to pass a Sentence of Absolution on himself, upon the bare Performance of some relative, or instrumental Duties of Religion; but he ought to enquire, First, What Virtues he practises, which put him upon *Expenſe, Hazard, or Travel*; what Works of Piety or Charity he performs; and what Proportion they bear to his Ability. Next, he ought to conſider the *Deſign and End* he propoſes to himſelf in all his Religious Performances; whether he ſeek the Honour of God, the Welfare of Man, and his own Improvement and Growth in Goodneſs; or whether he does this meerly to acquit himſelf of a Task, and diſcharge himſelf of what he takes for granted as a Duty, though he finds no pleaſure, no advantage in it. Thirdly, He muſt reflect upon the *Frame and Temper* of his Mind in reference to theſe Duties; what Hunger and Thirſt he has for Righteouſneſs; what Warmth, Ardor, Elevation, or Earneſtneſs of Mind accompanies his Performances; what Peace and Pleaſure his Reflection on them; or whether Religion be not a burthen to him, or ſomething to which Cuſtom only reconciles him. Laſtly, He ought to examine what

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Operation, what *Influence* his Religious Performances have upon him. Prayer, Hearing, Reading, and such-like Duties, do naturally tend to enlighten the Mind, purify the Heart, increase our Love, strengthen our Faith, and confirm our Hope; and therefore where this is not the Effect of them, we may conclude, that they are not discharg'd in that manner, and with that Sincerity they ought. He therefore that will examine himself aright, must not ask himself how often he Reads, how often he Hears, &c. and then rest there; but must ask himself what *Effect* these Performances have had upon his Mind; which he will soon discern, if he demand of himself, what the bent and scope of his Life is; how much he advances and improves in the Conquest of any Vice, and the Attainment of any Virtue; what he loves, or what he hates; what Esteem he has for the Things of God, and what for the Things of Men. And, in a word, how he follows after Universal Righteousness; and how he increases in Purity of Heart, and Poverty of Spirit.

2. *Lukewarmness, or Coldness*, may be considered more *particularly*, as it discovers it self in the Performance of this or that Duty; In Hearing, Reading, Prayer, and Participation of the Lord's Supper. Now

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'tis certain, that there is a Deadness in these Duties, which proceeds from a *carnal* and *unsanctified* Heart, and is a plain Symptom of a *State of Sin* : And yet it is too common, that they who are subject to it, make little Reflection upon it, and are little concerned for it. On the other hand, many complain of Lifelessness in Duty, where there is no just ground for this Complaint ; and this is no small Evil to such ; for it disturbs the Peace of their Minds, damps the Chearfulness and Alacrity of their Service, and clogs and encumbers their Religion with needless Doubts and Scruples. Some have gone about to set this Matter right very unskilfully ; and whilst they have, as they thought, shun'd *Enthusiastick* Raptures, and *Irregular* Heats, have really betrayed the Cause of *true* and *solid* Fervency of Spirit ; and talked of Prayer, and such other Duties, in such a manner, as cannot but reflect disadvantageously on themselves, amongst such, as are moderately vers'd in the Scriptures, and have any Experience of the Power of God's Word and Spirit upon their Souls. But what surprizes me most is, that some, of very deserved Repute, have Taught, That the *seeking Spiritual Pleasure in Prayer*, is an *Enemy to Perfection* ; That *Heat and Ardor* of Spirit in Prayer, does often happen

pen to the *weakest* Christians ; and very seldom to the *Perfect*. But my Business not being to combat the Opinions of Men, but to advance Truths in the most charitable, and in the most effectual manner that I can : Therefore, without taking Notice of the Motives or Reasons, which have byas'd any on this Subject, I will lay down two or three Propositions, which will, I hope, clear this Matter, and promote the Design I am now carrying on.

1. Then, *Lifelessness* or Lukewarmness in these Duties must never be *constant*. There is a vast difference between *habitual* and *accidental* Coldness in Duty ; the former is the Sympton of worldly, carnal, and unregenerate Minds ; but not the latter. Many are the Accidents which disturb and indispose the Body ; many are the things which distract and clog the Mind ; from both which because we shall never be utterly free in this World, therefore our Devotion will never be so constant and uniform, but that it will have its *Interruptions* and *Allays* ; and Dulness and Lifelessness will sometimes seize upon the best of Christians. But then, if this spiritual Deadness in Religious Exercises be *fix'd, constant, and habitual*, it must needs be a Proof of a corrupt Mind : For 'tis

impossible that there should be a true Principle of Grace within, which should never, or very rarely, shew it self in the Sincerity and Fervency of our Devotion. How is it possible, that that Man, who is generally slight and superficial in his Confession, should have a true Compunction, and sincere Contrition for Sins? How is it possible that he, who is generally indifferent, formal, and cold in his Petitions, should have a just Sense either of his Wants or Dangers; or a true Value for the Grace and Favour of God? The Sum is, Deadness in Duty, is either General or Rare, Common or Accidental: If it befalls us *Commonly*, 'tis an Argument of an unregenerate Heart; if *Rarely*, 'tis not. But if the Returns of Life and Deadness in Duty be so frequent and unconstant, that 'tis impossible to determine whether the one or the other prevail most; then 'tis plain that the State also of such a Man is very dubious.

2. Duty must never be destitute of *Sincerity*, though it may be of *Pleasure* and *Transport*; it must never be without *Seriousness* and *Concernment*, though it may be very defective in the *Degrees* of *Love* and *Ardency*. Thus in Prayer, the *Tenderness* and *Contrition* of the Soul, dissolv'd in  
Love

Love and Sorrow, is a Frame of Spirit much above what the Penitent commonly arrives at. But an Aversion for Sin, a firm Resolution to forsake it; and a hearty Desire to be enabled by the Grace of God so to do, is what he must not want. So again, Joy and Transport, the Ardor and Exultancy of Mind, is the Effect of a clear Understanding, an assur'd Conscience, a Heart inflam'd with Love, and a strict Life: Whoever therefore falls short in the one, will generally fall short in the other too. But every Christian, that is truly such, must have a true sense of his Wants, a hearty desire to please God, a true Notion of his Goodness, and a steady dependence upon it thorough Christ. And these things are sufficient to unite our Hearts and our Lips in the same Petitions; to make us in earnest, in all the Duties we perform, and careful to intend the main end of them.

3. The Prayer of the *Perfect* Man is generally offer'd up with the *tendereſt* and most *exalted* Passion; and a holy Pleasure mingles it self in every part of his Office: His Petitions and Praises; his Confessions, Deprecations and Confidences, are all of them Expressions of warm and delightful Passions. And how can we well conceive



it otherwise ? Must not those *Praises* and *Magnificats* be full of Joy and Transport, which flow from a full Assurance of the Divine Favour, from a long Experience of his Love, and from the glorious Prospect of a Blessed Eternity ? Can those *Deprecations* and *Confidences* want a heavenly Calm and Tranquility of Spirit, which rest upon the Mediation of Jesus, the Promises of an immutable God, and the Pledge of his Spirit ? Can those *Confessions* want Contrition, that have all the Tenderness that holy Zeal, and the humblest Reflections can inspire them with ? Which are poured forth by a Soul enlighten'd, purify'd, strong in the Faith, rooted and grounded in Love ; by a Soul consequently that has the liveliest Sense of the Deformity and Danger of Sin, of the Beauty and Pleasure of Holiness, of the Infinite Goodness of God, and of that Love of Christ that passeth Knowledge ? Can, finally, those *Petitions* want Desire and Flame, which are offer'd up by a Soul that hungers and thirsts after Righteousness, that counts all things but dung and dross in comparison of Jesus, that pants after God, that longs to be dissolved and to be with Christ ? And as we may thus, from the Nature of things, collect what kind of Prayers those of the Perfect Man generally are ; so may we, from the



Example of the Royal *Psalmist*, and others, demonstrate all this to be no vain Speculation; but real Matter of Fact. 'Tis true, *Weight and Dignity of Matter, Gravity and Significancy of Expression*, are the Characters most conspicuous in *Publick Offices*, in the best and most ancient Prayers: And particularly in the Lord's Prayer. We find in them few or no Figures of Speech, no Vehemence of Expression. But it is true too, That the Devotion of a Soul disingag'd, as it were, from the Body, retir'd from the World, collected within it self, rais'd by daily Contemplation, and accusom'd to converse with Heaven, flows naturally and easily. Those great *Ideas*, which such a Prayer as that of our Lord's Composure present to the Mind, inflame the Desire, awaken all the Passions of the Holy Man, without any Labour of Imagination, or Artifice of Words.

Thus have I considered the Nature of Lukewarmness; and shew'd how far the Perfect Man is remov'd from it. My next Business is, to persuade and exhort Men to quit it; and become sincere and zealous. Only I must, First, take notice by the way, That besides Idleness and Lukewarmness, there is sometimes a Third Cause or Occasion of Unfruitfulness; which deserves ne-

ver to be flighted: That is, *Fickleness*, *Unsteadiness*, or *Inconstancy*. Many there are, who often purpose, project, and resolve great Matters; but never bring forth any Fruit to Perfection: What they build one day, they throw down another. They put on as many various Moral Forms, as *Proteus* in the Poets does natural ones; sometimes they are in a Fit of Zeal; at other times nothing but Coldness and bare Form; sometimes they are in the Camp of Virtue; sometimes in that of Vice. In a word, they halt like the *Israelites*, between *God* and *Baal*; and are divided and distracted between a *Sense* of *Duty*, and the *Love* of the *World* and the *Body*; between the *Checks* and Incitements of *Conscience* on the one hand, and some foolish *Inclinations* on the other. This State I have had an Eye to very often, nor shall I forget it here; but shall propose such a Method for the Cure of Lukewarmness and Formality, as may be also of very good use to all such, as fall short of the main End of Religion; being not truly and thoroughly changed; but are only *almost persuaded to be Christians*: And only not altogether so far from the *Kingdom of Heaven* as others. This being premised, I proceed, and

1. I will enquire into the Causes from whence Lukewarmness and all abortive Attempts after Virtue, flow.

2. I will shew the *Folly, Guilt, and Danger* of a Laodicean State.

§. 1. Of the Causes, &c. These are generally Four.

1. Men finding themselves under great Difficulties in coming up to Holiness, in the true genuine and Gospel-Notion of it, have endeavour'd to enlarge the Way, and widen the Gate that leads to Life; and have therefore form'd to themselves more soft and pliant Notions of Vice and Virtue: Such as may be more easily accommodated, either to their particular *Inclinations*, or to the *Modes and Fashions* of the World, than those of Christ and his Apostles can. Hence it is, that amongst such as pretend to some regard for Religion, Humility, Poverty of Spirit, Self-denial, Abstinence and Mortification, are so far from being visible in their Practice, that we seem to have almost lost the Notion of them. And the Pride of Life, and the Lust of the Eyes, are so universally practis'd, that though we know, that these in St. *John*, are the Names of Vices, we scarce know

what the Things themselves are. We have confounded the Mears and Bounds of Vice and Virtue ; and such are the Freedoms, I will not say of those who profess Debauchery, but Christianity, that if they be consistent with the Sanctity and Purity of the Gospel, 'twill be hard to determine, what Excess is. And in a word, how many are there, who making a Profession of living by Faith, and looking for the blessed Hope, and the glorious Appearance of Christ, do yet live, as if all the business of Life were to get and enjoy as much of this World as they can ; who professing themselves the Disciples of Christ, whose Heart was lowly, his Fortune mean, and his Appearance humble, do yet lay out their Time, their Labour, their Wealth on this one Design, to make such a Shew, such a Figure in the World, as may render them the Gaze and Envy of their Neighbours ? And, as our Indulgence to our selves in these things, which relate to the Pride and Vanity of Life, and the Ease and Appetites of the Body, is very great ; so on the same ground, and for the same reason, is our *Zeal* for the Interest of Virtue, and the Honour of God, very little, faint, and remiss. Conversation has very little Savour, very little Grace in it ; and we are so far from being resolute,

lute, and industrious to awe, or shame Vice abroad, that we our selves should be almost out of Countenance, if we should be observ'd to pay any particular Respect to Religion or Virtue in Company. The Government of our Families is so lax and easy, that it favours more of Coldness and Indifferency, than Fervency of Spirit. 'Tis true indeed, these I am speaking of do generally frequent the House of God; *and they sit before him as his People; and delight to hear his Word*: But so did the Jews, when God tells them, in the Prophet Ezek. 33. 31. *that their hearts went after their Covetousness*: And in the Prophet Isaiah, we have but an odd Character of the Morals of these People; of whom, God saith, *yet they seek me daily, and delight to know my ways*: Nay, farther, *they delight in approaching to God*, Isa. 58. 2. Now though such, as I am speaking of, may not be guilty to this Degree, so as to be chargeable with open Wickedness; yet I am very much afraid, that even in this Duty they but promote the Cheat and Imposture they put upon themselves; and make their Diligence in this point minister to quiet their Consciences in their Laodicean State; for 'twere easy to prove that such as these do more generally aim at the Entertainment of the Ear, than the Reformation



mation of the Heart. And we may say of Preachers now, as God did of *Ezekiel*; *And lo, thou art unto them as a lovely Song, of one that has a very pleasant Voice*, Ezek. 33. 32. The Musick of the Voice; the Gracefulness of Delivery; a Flow of Words; the Surprize of Novelty, and Notion; the Beauty of Sentences; and the Sparkling of Wit and Fancy, or an Appearance of Learning: These are, I doubt, too often the things that draw together and charm an Auditory: And so all are pleased, but none converted or edified; for who sweats or blushes, who trembles or grows pale at these Sermons? Who goes away from them wounded, or struck through, serious, and pensive, full of pious Fears, and devout Desires?

2. A *Laodicean* State springs from Sloth and Pusillanimity, or the Want of a thorough and well-grounded Resolution. This was one Cause of the *Israelites* Fluctuation and Uncertainty; they were indeed desirous of a *Canaan*, but were not forward to purchase it, by tedious Marches, hazardous Encounters, and the Hardship of Hunger and Thirst, and such like: They were ever and anon willing to have preferr'd the Dishonour and Servitude of  
Egypt,

*Egypt*, with Security and Fulness, before a *Canaan* on these Terms. And thus it is, this day with Christians of a *Laodicean* Spirit, and a doubtful staggering Allegiance. An Heaven they would have, but would not purchase it at too dear a rate; they would be accounted the Disciples of Christ, and share in the Merits of his Sufferings, but they would not take up his Cross, in any sense, and follow him. But alas! *Israel* might as well have gained their Liberty without going out of *Egypt*; or a *Canaan* without Travel and Hardship, and Blood, as These, Virtue, and Heaven, without Watchfulness and Industry: We may as well hope to support and increase the Health and Strength of the Body, without Food or Exercise, as that of the Soul, without Meditation and Prayer: We may as soon Conquer our Enemies without Discipline, Expence and Blows, as master our Corruptions and become Virtuous, without spiritual Watchfulness, Travel, or Contention. There is indeed Force and Efficacy enough in the Word of God, to enlighten the Mind, and purify the Heart; if we would but frequently and seriously Read and Meditate it. The Grace of the Spirit is sufficient to conquer our Corruptions, and strengthen and establish us in Faith and Obedience, if we did but earnestly

earnestly and frequently pray for it ; and cherish and improve it when obtain'd. The Means which God has prescribed are undoubtedly proper and suitable, powerful and effectual to the Attainment, Preservation, and Increase of Holiness ; and all his Ordinances have a Divine Virtue and Energy in them, if they be but duly and conscientiously made use of. But if we do not watch ; if we do not meditate ; if we do not pray ; if we expose our selves to a vain and trifling Conversation ; if we indulge the Body all the Ease it is inclined to ; and put our selves upon no Duties ; practise no Discipline that we have any Reluctancy for, 'tis not to be wonder'd at, if our Virtue be crazy and sickly, if our Performances be cold and unedifying, our Faith weak, our Affections low and groveling, our Life unsteddy and unprofitable, our Religion destitute of true Pleasure, and our latter End of any rational Comfort, or well-grounded Confidence. 'Tis naturally to be expected that the Soul of the Sluggard should be like his Field. *Prov. 24. 30. I went by the Field of the Slothful, and by the Vineyard of the Man void of understanding ; and lo it was all grown over with Thorns, and Nettles had covered the face thereof, and the stone wall thereof was broken down :* This is one plain

plain Cause, and commonly the first of our halting between *God* and *Baal*; namely, our Idleness and Sloth in Religion, joined with Pusillanimity and Cowardise, which moves us to decline all Difficulties, and disables us to make a bold Resistance against Temptations: How criminal and guilty this must render us in the sight of God, 'tis no difficulty to guess. Is this the Zeal, the Revenge of an humble and active Penitent? Is this to redeem the Time, and efface the Memory of our past Sins and Provocations? Is this the Conversation that becomes the Children of the Light, and of the Day? Is this our hunger and thirst after Righteousness? Is this our Ambition, our Passion for an Heaven? Finally, Is it thus we requite the Mercies and Obligations of God, and the Love of Jesus, that passeth Knowledge? Shall such halting trimming Christians as these, think ye, ever be judg'd endued with a true and living Faith, who express in the whole Tenour of their Lives, so much Coldness and Indifference for that Salvation, which the Son of God thought worth the purchasing, by so much Travel, and so much Sorrow, so much Shame, and so much Blood?

3. A Third Cause of our Halting between *God* and *Baal* is some Degree of Infidelity. This was the Case of *Israel* too. They were ever prone to Idolatry; partly train'd up to it in *Egypt*, and elsewhere; partly being more capable of forming an *Idea* of a Finite and Topical God, than of an Infinite and Universal one, *Jer.* 23. 23. Partly being fond of following the Fashions of other Nations. And lastly, mov'd, partly by that great and long Prosperity, which *Egypt* and other Idolatrous Nations enjoy'd; and no doubt, comparing it too, with the Variety and Uncertainty of their own Fortune, and the frequent Disappointment of their Expectations, *Hosea* 2. never laying it to Heart all the while, that the way to secure their Prosperity, was to change, not their God, but their Manners. I would to God this were not too lively a Description of the State of too many Christians; and that we could not trace our Luke-warmness and Fickleness in Religion, too plainly back to the same Source or Origine; namely, some Degrees of Infidelity. I wish the Prosperity of the Wicked do not somewhat undermine the Belief of a Providence: I wish, whatever we talk of a Treasure in another World, we do not now and then think it wisest to have our  
Portion



Portion in this. I am afraid, that the Decays and Dissolutions of our Nature in Death, the Rottenness and Corruption of the Grave, and the Variety of Changes and Fortunes, our very Dust undergoes, may tempt us to some Scruples and Jealousies about a posthumous Life. But however it be in these Points, I am too too well assur'd, that we do often doubt, whether Virtue be the true Blessedness of Life; whether there be that Pleasure in Righteousness the Scripture affirms there is. I am confident, the Notions of Righteousness and Holiness, with which the Scripture furnishes us, are often blurr'd and blotted by the Maxims and Customs of the World; and persuade my self, that there is scarcely one of those, that are *Laodiceans* and Trimmers in Religion, that do not flatter themselves, that God will not be as severe as his Threats; and that he will receive them into Heaven upon milder and softer Terms than the Gospel proposes. Some such kind of Infidelity as this must possess the Heart, where-ever the Life is so infinitely below our Profession. When *the Word preached doth not profit*, it is because it is not mingled with a due Measure of *Faith in those that hear it*. If we did truly believe the Revelations of God; if we did see the Promises of God as evident and present

sent by Faith, though distant in themselves, 'twere impossible but they must move, but they must take us; 'twere impossible but they must enkindle in us another sort of Desire, and this Desire would soon produce another sort of Endeavours, another sort of Life. When *Moses* beheld *Canaan* from *Pisga*, how passionately did he desire to enter into *that* good Land? When the Disciples had seen *Jesus* Ascend up into Heaven, how were they transported with a Desire of following him! how unspeakable was their Joy! how fervent their Prayers! how lasting and enlarged their Gratitude! *They returned to Jerusalem with great Joy; and were continually in the Temple praising and blessing God.* How does a Prospect of Gain captivate the Covetous? How does the Fancy or Expectation of Pleasure inflame the Voluptuary? How does the Sight of Vanity and Grandeur infect the Proud? And the Hope of Glory fire the Ambitious? What, hath the Beauty and Pleasures of Holiness no Attraction? Has Heaven no Charms in it? Has the Favour and Love of God, and of *Jesus*, no Force, no Power in them? Surely we have not the face to deny, but that the Promises of God are great and precious ones, and if they raise no Passion in us, it must not be through want of *Excellence* and

and *Loveliness* in *them*, but want of *Faith* in *us*. And then judge you, how acceptable this kind of Infidelity must render us to God; What Value can God have for a People whom no Kindness can oblige, no Arguments convince; with whom no Miracles can gain Belief; no Assurances or Promises find Credit? Hell is the portion of the *fearful* and *unbeliever*, Rev. 21. 8. And what dreadful Judgments did overwhelm *Israel*, as often as they thus halted between God and Idols! It did not excuse them that they had some sort of *Veneration* for the Memory of *Moses* and his *Miracles*; since this was not able to over-rule their *Prejudice* and *Superstition*; that they retain some Honour for *Abraham, Isaac, and Jacob*, and that *God*, which was the *Fear* of their *Fathers*, since they had as much, or more, for the *Nations* round about them, and their *Gods* too. And whatever Power they did acknowledge in the God of Heaven, or whatever Benefit they did own themselves to have deriv'd from him, as I can hardly think, the Memory of either was utterly extinguish'd amongst them; all this avail'd them nothing, while they made their Court to other Gods too, and put their Trust in their Patronage and Protection. Though this be sufficient to make us sensible of the Guilt of a *Laodicean* Vir-

tue, and an uncertain halting Faith, yet I must advance on, and observe unto you a worse Principle, if worse can be, of this Deportment yet, which is,

4. The Fourth Fountain of this Unsteadiness and Remisness in Religion is, some Remains of Corruption; the Prevalency of some vicious Passion or other. Mens Actions are the plainest Indications of their Affections. If the Life looks two ways, we need not doubt but that the Heart does so too. This was that made the young Man in the Gospel fluctuate so between *Christ* and *Mammon*; this was the Case of *Herod*, he had yielded, no doubt, to the Power and Force of the *Baptist's* Reasons, if he had not been drawn back by the Charms of his *Herodias*. And this is the Case of every Man who is but *almost* a Christian; he is under the Ascendent of some silly or vile Lust or other; this is that which spoils the Taste of the hidden *Manna*; and diminisheth the Price of *Canaan*. Without doubt Men would apply themselves more vigorously to spiritual Things were they not too fond of the Body and the Pleasures of it; they would certainly seek the Kingdom of Heaven more earnestly, and make a better provision than they do for the other World, were they not too  
much



much taken with this, and therefore too apt to set up their Rest on this side *Jordan*. Now if this be so, What can we expect? They only who *conquer*, are *crowned*; they that *sow* to the *flesh* and to the *world*, can reap nothing from these but *Corruption*. These kind of Christians, though peradventure, they are not Slaves to any *infamous* and *scandalous* Lusts, are yet entangled by some other, not much less injurious, though not to *Reputation*, yet to *Purity of Heart*; they are captivated to the World and Flesh, though their Chains seem better polished, and of a finer Metal; they cannot mount upwards, they cannot conquer, being retarded and kept under, if not by the *Strength of Temptation*, yet by their own *Softness* and *Weakness*; and yet, Why should I doubt but these are conquered by *Temptation*? The more *innocent* the Object of any one's Passion is, generally the more *fatal*; because we are the more apt to *indulge* our selves in it. The Causes of Lukewarmness being thus pointed out, 'tis evident what the Cure of it consists in, namely, in forming just and correct Notions of Virtue and Vice; in strengthening and confirming our Faith, and in perfecting and compleating our Reformation. I will now endeavour to possess the Minds of Men with an Aversion and Dread of



this State of Lukewarmness, by shewing,

1. The Folly.
2. The Guilt, and
3. The Danger of it.

1. The Folly. How reasonably may I here address my self to the Lukewarm in the words of *Elijah* to the *Israelites*: *How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him,* 1 Kings 18. 21. If you do indeed believe, that your Safety and Happiness depends upon God, then serve him in good earnest; but if you think this depends upon the World, the Flesh, and the Devil, then serve these; if you really think that Virtue and Religion are the most solid and stable Treasure, then strive sincerely and vigorously to possess your selves of them; but if you really think, that the Ease and Pleasure of the Body, Respect, and Pomp, and State, is the proper Portion, and sovereign Good of Man, then devote and offer up your selves to these. For what a Folly is that Life, which will neither procure us the Happiness of this World, nor of another? To what purpose is it to listen only so much to Conscience, as to damp and chill our Pleasure; and so much to Pleasure, as  
to

to disturb the Peace and Repose of Conscience? But indeed, as the Words of *Elijah* were rather an *Irony* than any real Doubt, whether *Baal* or the Lord were God; rather a scornful Derision of their Folly and Stupidity, than a serious Exhortation to deliberate, whether Idolatry or the Worship of the True God, were to be chosen: I doubt not, but mine will seem to you to carry no other Sound in them. The Disparity is so vast between God and the World, between Religion and Sensuality, Covetousness and Ambition; between those Hopes and Enjoyments we may reap from the one, and those we can fancy in the other; that there is no place for doubting what Choice we are to make, or to which Side we are to adhere; nay, in this we are more criminal than the *Israelites*, being self-condemn'd. The *Israelites* indeed, seem to be at a loss, whether the Lord or *Baal* were God; they doubted under whose Protection they might thrive best. But at this day, whoever believes a God, knows very well there is none besides him. Whatever passion we have for the World, and the Things of it; whatever spiritual Idolatry we are guilty of, our Opinions are not yet so far corrupted, as to attribute to them, in Reality, any thing like Divinity. Whilst we dote on Wealth,

we at the same time know that it makes its self Wings and flies away ; whilst on Greatness and Power, we know that 'tis but a piece of empty and toilsome Pageantry, and often the Subject of Misery and dismal Tragedies, not incident to a lower State ; whilst we dote on Pleasure, we are well assur'd that 'tis dishonourable and short, and intermix'd with Fears, and Shame, and Torment ; we know that nothing here below is able to free our State and Fortune from Calamity, our Mind from Guilt, the Body from Death, much less the whole Man from a Miserable Eternity. In one word, we know that what we admire is Vanity, and what we worship is indeed an Idol. This being so, I will insist no longer on this Topick ; for since the World bears no competition with God in our Opinion, though it often rival him in our Affections, we are not to impute the halting of a Laodicean Christian to any Persuasion of Omnipotence or All-sufficiency, or any thing like Divinity in the things he dotes on, serves, and worships ; but we must find out some other Reason of it. And that is generally this, We are willing to believe, that our Fondness for the World, and our Indulgence to the Body, is consistent enough with Religion ; that it is no Violation of our Faith, nor Provo-  
cation

cation to God; nor consequently, Prejudice to our Eternal Interest; and then 'tis no wonder if we blend and compound Religion and Sensuality; and stand divided in our Affections; and consequently halt in our Service between God and the World. To prevent this I will shew,

2. That this is a great *Sin*; which is sufficiently evident from this single Consideration, That it frustrates the Efficacy of the Gospel and the Spirit, and entirely defeats the great Design of the Christian Religion. For, 1. Religion has no effectual Influence upon the Lukewarm himself; the Gospel works no thorough Change in him. The Sinner is not converted into a Saint; nor Human Nature perfected by Participation of a Divine one. 2. The *Laodiceans* can never offer up to God any Gift, any Sacrifice worthy of him; nor render him any Service acceptable to him; the *Kingdom of God is righteousness, and peace, and joy, in the Holy Ghost*, Rom. 14. *He that in these things serveth Christ, is acceptable to God, and approved of Men.* But alas! These Men are almost utter strangers to these things; a few faint, and irresolute Wishes, formal and customary Prayers, niggardly and grumbling Alms, and an Attendance upon God's Word, rather out of spiritual Wan-

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tonness.

tonness, than Devotion, these are the Offerings they can make God; and will God be better pleased with these, than he was with those of *Israel* that were deformed with Maims and Blemishes? *Mal.* 1. 8. *Offer now these to thy Governor; will he be pleased with thee or accept of thy person? saith the Lord of hosts.* The Magi, indeed, left their Country, and offered Gold, Frankincense, and Myrrh to our Saviour, *Matt.* 2. David would not Sacrifice to God of that which cost him nothing, *2 Sam.* 24. 24. The Primitive Christians offered up to God, Prayers and Tears, Labours and Travels; nay their Honours, their Fortunes, their Lives, their Blood. But alas, What have these Men to offer? They have not Love enough to put them upon any Expence, nor Faith enough to put them upon any Hardships, for the sake of God and Virtue. *For tho' they think themselves rich and increased in goods, and to have need of nothing, yet are they poor, wretched, and miserable, and blind, and naked, Rev.* 3. 17. And shall these receive a Crown of Righteousness? Shall these share in the Kingdom of Jesus? Shall these partake in the Triumph of the Last Day? It can never be; they do nothing worthy of the Gospel, nothing worthy of the Spirit of God; nothing that can entitle them to the Benefit of the Cross of Christ.

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3. The Life of the *Laodicean* Christian will never do any credit to Religion, or reflect any Honour on the Gospel. No Man will be ever able to discern the Beauty of Holiness, or the Power and Efficacy of Divine Truths, from the Practice and Conversation of such an one. Ah! had the Carriage of the Primitive Times been such as his, I know not what *Miracles* might have done, I am sure *Examples* would never have made any Profelytes. But the Christians then acted those Virtues, which the *Pagan* only pretended to; and Faith in Jesus atchiev'd those Victories over the World, which the *Jews* (so debauch'd and stupid were they grown) did in the Declension of that State neither understand nor pretend to: This was that which made the World admire and love Christianity. After thus much said of the Effects of this sort of Carriage; I need scarcely put any one in mind, what will be the last and saddest Effect of it; for if our Christianity be such, that it neither truly sets us free from our Bondage to the World and Flesh; nor enrich our Soul with true and solid Virtues; if it neither promote the Honour of God, nor the Good of Man, it must unavoidably follow, that having no true Title to God's Favour,

your, nor any rational Ground, on which to build an Assurance of it, we can reap no true Comfort or Pleasure from Religion here, nor any Reward from it hereafter. Alas! What talk I of Comfort and Reward? *Distress and Anguish must take hold of the Sinners in Sion; and Fearfulness must surprize the Hypocrite:* And from the Troubles and Miseries of *this* Life, they must go down into the Everlasting Torments of *another*. The Scripture is plain; God will spue them out of his Mouth, as he did the *Laodicean*: He will shut the *Gate of Heaven* against them, as against the *foolish Virgins* that had no *Oil* in their *Lamps*: And their Hell will have one Torment in it, which is incident to no others, that they had once the Hopes of Heaven; and it is no small Aggravation of Misery to fall into it, even from the Expectation of Happiness.

This is not, as I observed above, to be apply'd to accidental Dulness or Deadness in Duty; nor are the Decays or Abatements of Love, which Good Men sometimes suffer, immediately to be pronounced damnable. But yet *these* are to be put in mind of the Danger they are in; and recall'd to their former Zeal, in the Words of the Spirit to the Church of *Ephesus*;

*Ephesus ; Nevertheless, I have somewhat against thee, because thou hast left thy first Love. Remember therefore from whence thou art fallen ; and repent, and do the first Works ; or else I will come unto thee quickly, and will remove thy Candlestick out of his place, except thou repent, Rev. 2. 4, 5,*

## C H A P. IX.

*Of Zeal. What in general is meant by Zeal ; and what is that Perfection of Holiness in which it consists. Whether the Perfect Man must be adorn'd with a Confluence of all Virtues ; and to what degree of Holiness he may be suppos'd to arrive.*

**I** Am arriv'd at the *last Stage of Perfection*, which I chuse to call a State of *Zeal* ; not only because the *Scripture* seems to direct me to this Expression, but also because it seems to me more full and proper than others, that *may* be, or *are* made use of, for the same End. A State of *Union* is an Expression that better suits *another Life than this*. For the Lesson the *Perfect Man* is ever and anon to revolve in his Mind, is, That the present Life is a Life of Labour, and Travel, and Sufferings ;

ings ; the future one, of Rewards, and Crowns, and Enjoyments. Then as to that other Expression, The State of *Love*, it suits my purpose well enough ; but does not come up so justly and exactly to it, as the State of *Zeal* ; for I take *Zeal* to be *Love*, in the utmost Elevation and Vivacity that it is capable of.

And now, what a noble, what a fruitful *Argument* am I entring upon ? Methinks I feel my Soul grow warm, and enkindle upon my approaching it ; and my first Views or Contemplations of it, inspire me with Desires of the same Nature with it self. I am concern'd to see my self confin'd and limited by the Laws of *Method* ; and find my self inclin'd to wish, That I were now to write, rather a just *Volume*, than a few *Pages*. Here the Heroick *Acts*, or what is more, the Heroick *Lives* of Saints, Martyrs, and Confessors, present themselves to my Thoughts : Here *Human* Nature, enriched, adorned, and elevated to the utmost Degree, by a Participation of the *Divine* one ; Here the Power of *God's Word*, the Energy of the *Holy Ghost*, the Triumphs of *Faith*, and the Extasies of *Love*, would be described ; Here the different Excellencies of different *Virtues*, and the different Value of good *Works* should be stated and settled, and the various

various Paths, in which Men pursue the *Heights* of Virtue, and the noblest Designs be examin'd, and solid Piety and true Wisdom be refin'd from the Alloys and Mixtures of Enthusiasm, Superstition, Fancy, or whatever else they are disfigur'd and debas'd by. But this cannot *now* be done, and it may be it could not at all be done by *me*: No Measure of the *Spirit*, peradventure, below that with which the *Apostles* were inspir'd, is sufficient to treat this Argument as it requires. Besides, according to my Capacity, I have been all along making this Point. When, in the *First* Section, I stated the *Notion* of *Perfection*, shew'd by what *Steps* we advanced to it, what *Means* we are to make use of, and what would be the *Fruit* of it, I did in Effect describe to my Reader, the State of *Zeal*, and mark'd out the Path that leads to it. When, in the *Second*, I labour to establish the true *Liberty* of Man, upon the Overthrow and Extirpation not only of *Mortal Sin*, and of *Idleness* and *Lukewarmness*, but also, as far as it might be, even of *Sin of Infirmary*, and *Original Corruption*; what else was I doing, but prosecuting this one Design, namely, the implanting and propagating in the World the State of *Zeal*? However, something there seems to me yet wanting, to *complete* my Undertaking;  
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and that I am to endeavour now. To which End I will here discourse of Three Things.

1. What it is in general I mean by *Zeal*.

2. What is that *Perfection* of *Holiness* or *Righteousness*, wherein it consists. And,

3. Of the *Efficacy* or *Force* of this *Holiness*, as it exerts it self in good *Works*. Of these, the *two Former* shall be the Argument of *this*; the *Third* of the following Chapter.

§. 1. Of *Zeal* in *General*, what it is. I do not exclude some Degrees of *Zeal*, from every Period of the Christian's Life; Sincerity cannot subsist wholly without it. The *Hunger and Thirst* after *Righteousness*, which is the Subject of one of our Saviour's *Beatitudes*, must be more or less in every Child of God. But it may signify one thing in the *Infant*, another in the *Adult* Christian; in the one, the Conquest of Sin, or rather of the Reliques and Remains of former sinful Habits; and the Attainment of habitual Goodness, is the *Object* of this *Hunger and Thirst*: In the other, it imports a vehement Desire of whatever is yet wanting to a further Ac-  
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complishment and Consummation of Righteousness *already* fixt and establish'd; the entire and ultimate Perfection of it in *Heaven*; and in the *mean* Time, the promoting the Divine Glory upon *Earth*, whatever it cost him to do so. By a State of *Zeal* then, I here mean Virtue or Holiness, not in the Bud, or in the Blossom, but in its full Strength and Stature, grown up, and ripe, and loaded with blessed Fruits: I mean *that* Holiness that is the Result of Illumination, or Clearness of Judgment, of the Strength and Force of Holy Resolution, and the Vigour and Energy of Holy Passions. In a word, I mean that solid, spiritual, and operative Religion, which may be felt and enjoy'd by us our selves, in the Serenity and Tranquility of Conscience, the Longings and Breathings of Pious Desires, the Joys and Pleasures of a Rational Assurance; discern'd by the World, in our Lives and Actions, in the Modesty of our Garb, in the Plainness and Humility of all things else, that pertain to the *Port* of Life; in the Temperance of our Meals, the Purity and Heavenliness of Conversation, the Moderation of our Designs and Enjoyments, the Instruction of our Families; with a tender and undefatigable Watchfulness over them; the Constancy of our Attendance

dance *upon*, and the Devoutness of our Deportment *in*, the Publick Worship of God ; and finally, in the Activity and Generosity of our Charity : Or, to speak my Thoughts in the Language of St. Paul, A State of Zeal, is that Perfection or Maturity of Holiness, which abounds in *the Works of Faith, the Labour of Love, and the Patience of Hope, in our Lord Jesus Christ, in the sight of God, and our Father,* 1 Thess. 1. 3. Now the end of all this is, the advancing the Glory of God : And therefore Zeal is well enough describ'd, or defin'd by an ardent or vehement Desire of doing so. Now this is advanced two Ways : *First*, by our *Personal* and *Inherent Holiness* : And, *Secondly*, by the Fruit of it, *good Works*. Of both which, I will now speak a little more particularly.

§. 2. Of that *Perfection* of *Holiness* which constitutes the State of Zeal. Here I will enquire into *two* Things.

1. Whether the *Perfect* Man must be possessed of *all* the Treasures of Goodness ; Whether he must be adorned by a Confluence, and an Accumulation of *all* Virtues.

2. What

2. What *Height* of Virtue, what *Degree* of Holiness, he may be supposed to arrive at.

1. Of the *Extent* of Righteousness. It is generally thought, that Universality is as essential and necessary a Property of Gospel Righteousness, as Sincerity and Perseverance: That there is an inseparable Connexion and Union, between *all* Christian Virtues; so that he who wants *any*, must be concluded to have *none*: This *want* being, not like a Blemish that diminishes the Beauty, or a Maim that weakens the Strength; but like a Wound that dissolves the Frame and Contexture of the Natural Body. This Opinion is partly built upon *Reason*, which tells us, That there is a native Lustre and Beauty in all Virtues; and therefore there is no one in the whole System of Morality but must be lovely and amiable to a good Man. Partly upon *Scripture*, in which we find the Christian represented, *As holy in all manner of Conversation*, 1 Pet. 1. 15. *Perfect in every good work*, Heb. 13. 21. *As fill'd with all the Fulness of God*, Eph. 3. 19. *As fruitful in every good work*, Col. 1. 10. and exhorted in the most comprehensive Terms imaginable, to the Practice of every Virtue. Finally, Brethren, whatsoever things

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are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. To which may be added numerous Texts, importing, That Faith is a Principle of *Universal* Righteousness; and That the Fear and Love of God, do equally oblige us to *all* his Commandments; and That the Violation of *one*, involves us in the Guilt of *all*. And the result of all this seems to be plainly this, That the whole *Chain* of Graces is dissolved and lost, if there be but one *Link* wanting. But at this rate, as the *Sincere* Man must be endow'd with *all* manner of Virtues, so must the *Perfect* excel in *all*: But the one and the other Assertion, if we consider things closely, seems to have in them insuperable Difficulties. There is a vast *Variety* in the Natures of Men, in the States and Conditions of Life, and in the Kinds and Degrees, as well of the Sanctifying, as of the Miraculous Gifts of God. St. Paul tells us, *Every Man has his proper Gift of God*, 1 Cor. 7. 7. From whence it seems naturally to be inferr'd, That every Man is not capable of attaining to an Excellence and Eminence in *every* Virtue. Experience tells us, That there are different kinds of

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*Natures*, as well as *Soils*; and that some kinds of *Virtues*, like some kinds of *Seed*, will thrive better in *one* than in *another*. Nor does *Grace* alter the Matter much; since it generally accommodates it self to *Nature*. Lastly, it seems very hard, That every Man should have the *Virtues* of all Men, of all States, of all Capacities; every particular Member, the *Virtues* of the whole Church; the Beauty and Strength of the Church, as well as of the natural Body, or Commonwealth, consisting, not in the All-sufficiency of every Member, but in that Variety of Gifts and Graces, that cements and unites, enriches and supports the whole. To come up to Matter of *Fact*; I read of the *Faith* of *Abraham*, the *Meekness* of *Moses*, the *Patience* of *Job*, the *Love* of *Mary Magdalen*, the *Zeal* of *St. Peter*, and the *Labours* and *Travels* of *St. Paul*; which Firmness and Constancy is too mean a Name for. These *Virtues* seem therefore, to have been the *peculiar* Excellencies of these Persons; and to have shone in *them* with more transcendent Lustre, than any *other*: These seem to have been the *Virtues*, for which *Grace* and *Nature* eminently qualified them; and to which the Providence of God more immediately and directly called them. All this consider'd, seems it not enough to come up to the

*Perfection* of *these* great Men? May it not suffice to excel in these Virtues, which Nature, Grace, and Providence prescrib'd? May not the *Perfect* be allow'd to want, what he does not need? Would one not think, that, in many Respects, it were enough for him to be free from this or that Vice, rather than to expect that he should be adorn'd with this or that Virtue, which he has no use for? Especially, if by Virtue, we understand strictly, such a Habit as enables us to act easily and delightfully. To adjust this Matter;

1. The *Perfect* Man must, as I have proved before, not only be set free from the Dominion of Sin, but also abstain even from a single Act of presumptuous Wickedness: He must neither *Criminally omit* a Duty, nor *Deliberately commit* any thing repugnant to it.

2dly, He must be endowed with Spiritual Wisdom and Understanding, with Faith, Hope, Charity, with the Graces which I will call *Universal*, because necessary and indispensable to all as Christians, abstracting from their particular Capacities and Relations; and *that* too, in an *eminent* Degree, so as to be *strong in the Grace which is in Christ Jesus*, 2 Tim. 2. 1. This will render him *holy in all manner of*  
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*Conversation*; and thoroughly furnish'd to all good Works. These two things constitute Universal Righteousness, compleat the Perfect Man, and fully satisfy the Texts alledg'd. Or if *not*, what follows will.

3dly, He must excel in those Virtues which are most *Natural*. I call those Virtues *Natural*, to which Grace and Nature most powerfully dispose and incline him; for *these* he seems to be design'd by God; these will soon grow up to Maturity; and much will be their Fruit, and great their Beauty. I do not all this while suppose, that the *Perfect* Man ought not so far to subdue and rectify his Temper, as not only to overcome the Sin of his *Constitution*, but in some Degrees possess the Virtue that is most repugnant to it. But to expect him to be eminent *here*, is, I doubt, too hard and unreasonable. For *here*, when he has bestowed much Pains and Travel, much Care and Cost, his Progress may not be so much, as where he bestowed *least*. But here I must add *two* Cautions; the *one* is, That no Man mistake contracted *Habits* for *Nature*, and then conclude, that it will be impossible for him to attain the *Perfection* of this or that Virtue, through a natural Incapacity. In the next place, let no Man satisfy and

content himself, in a weak and imperfect State of *that* Virtue, which is directly opposed to the Sin of his *Constitution*; but let him think, that *here*, if any where, his Virtue must be always *growing*; and let him not doubt, but that our Saviour's Promise, as far as it can be accomplish'd on Earth, belongs to his sincere Endeavours here; *Blessed are they that hunger and thirst after Righteousness; for they shall be filled*, Matth. 5. 6.

4. The *Perfect* Man must be eminent in those Virtues, which are most *Necessary*: Such are those which his particular Station and Calling, or any other Dispensation of Providence he is under, requires of him. Whatever Virtues may be more *delightful*, these are more *important*; others may be more *natural*, these have more of *Use* and more of *Merit*. A Man may fall short of *Perfection* in others, without either *Disparagement* or *Guilt*; but Deficiency in these, can hardly escape *both*. Besides, every thing is lovely in its *place*, and in its *time*. There is a *peculiar* Grace and Lustre, that attends the Virtues of a Man's *Station*, that is scarcely to be found in any other. I would, therefore, have my *Perfect* Man, truly great in his *own* Business; and shine with a dazzling Lustre in his *own* Sphere.

Sphere. To this purpose, surely, speaks the Advice of *St. Paul, Rom. 12. 6, 7, 8.* *Having then Gifts, differing according to the Grace that is given to us, whether Prophecy, let us Prophecy according to the proportion of Faith: Or ministry, let us wait on our ministering: Or he that teacheth, on teaching: Or he that exhorteth, on Exhortation: He that giveth, let him do it with Simplicity: He that ruleth, with Diligence: He that sheweth Mercy, with Chearfulness.*

5. Lastly, As there is a different Guilt in Sins, so there is different Merit in Virtues: As amongst Miraculous, so amongst sanctifying Gifts, some are more excellent than others; and he is the *most Perfect Man*, who is enrich'd with the *most Perfect Gifts*. The three Heroick Virtues of the Gospel are *Faith, Love, Humility*. Nor do I presumptuously, contrary to the Apostle, exclude *Hope*; but comprehend it under *Faith*. Of *Faith* I have often had occasion to speak. *Humility* will make the *last* Chapter of *this* Section; and therefore, I will only exhort to *Love*. *Love* is the noblest Fruit of Illumination and Faith, the true Source and Parent of Joy and Peace. *Love* is the most pregnant Seed of a Divine Life; 'tis the Principle that animates, moves, and forms the whole



Body of Righteousness : *Love* is the bond of Union and *Communion with the Father and his Son Jesus* through the *Spirit*. And 'tis but fit, that what renders us most *like* God, should render us most *dear* to him too : And this *Love* does ; for *God is Love*. In short, *Love is the fulfilling of the Law* ; 'tis the Beauty and Perfection of a Disciple of Jesus ; and the great Subject of Praise and Glory in the Day of Judgment. *Love* is the last Round in the Scale of *Perfection* ; and therefore my *Perfect* Man must abound in this. What Degrees of *Love*, of *Desire*, or *Complacency* for the things of this *present* Life, may consist with Sincerity ; what with *Perfection*, may be easily learnt from several parts of this Work. There is no doubt but the *Perfect* Man must *love God* to that *Degree*, that he must always cleave to him ; walk as always before Him ; ever meditate and contemplate on Him and his Works ; contrive and study, labour and contend to please Him : It must be an Affliction to him to be divided from Him but for a little while ; and he must ever and anon, by Day and Night, break out into his Praises, and joyce and Glory in him. 2. He must love God to that Degree, as that all things, in Comparison of Him, must appear blasted and wither'd,

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empty and contemptible, without Pleasure, without Beauty: And consequently, he must so thirst after the *Beatifick Vision*, after the Presence and Fruition of God, that he must earnestly *desire to be dissolv'd*, and pant, and long to be dismissed from the *Pilgrimage* of this *World*, and from the corruptible *Tabernacle* of the *Body*. Nor do I, Lastly, doubt, but that this *Love* is often sensibly *transporting*: 'Tis a fire within, that strives to break out, and exert it self in the Fruitions of Heaven: 'Tis a rich and mighty Cordial, that raises Nature above it self, and makes it all Purity, all Glory.

Thus have I consider'd the *Extent* or *Compass* of the *Perfect Man's Virtues*. And the *Sum total* is: In some he must excel, because Natural and Easy; in others, because necessary. Universal ones he *cannot* want; they are essential to Christianity; others of a peculiar Nature he *may*, unless his Circumstances exact them: Nor is this any Diminution of his *Perfection*. Patience, Fortitude, Moderation, Vigilance, &c. are the Virtues of Earth, not Heaven; and yet, none think, the blessed Inhabitants of that Place Imperfect, because not endow'd with Habits which they do not want. Above All, he that will be  
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*Perfect*, must abound in those Graces, which are for the most *Heroick* Nature; Faith, Love, and Humility: For these are they, which most effectually exalt Man above *himself*, and above the *World*; which inflame him with a *Zeal* for the Honour of God, and the Good of Man; and enable him to surmount the Difficulties, which he meets with, in prosecuting this Glorious Design. I am next to Enquire,

§. 2. To what *Height*, to what *Degrees* of Virtue, the *Perfect* Man may advance. I have in part anticipated this Enquiry already; yet cannot forbear adding here *two* Observations. *First*, That Reason and Scripture seem to press us on towards an endless Progress in Virtue. And yet, *Secondly*, That both seem to propose to us, such a *State of Perfection* as attainable, beyond which, we cannot go; that so the *Beginner* may not *despair* of Perfection, nor the *Perfect* *abate* any thing of their Vigilance, and their Industry. Such a Degree of Excellence, to which nothing can be added; such a Height, above which, there is no room to soar, if apply'd to Man, and this World is surely but an Imaginary Notion. To dream of *such a Perfection*, were to forget our Nature, and our

our State: No Sagacity of Judgment, no Strength of Resolution, no Felicity of Circumstances, can ever advance us to *this* Height. Such a *Perfection* as this, that is incapable of any Increase, belongs, I believe, to *God* alone: Or if we may allow it to *Angels*, we must certainly deny it to *Man*: In *whom*, one would think, the Appetites of the Body can never be so intirely subdued, that there should be no place to extend his Conquest, or render his Victory more intire and compleat: And in *whom*, one would think, the Spirit of God should never reside in that Measure, that there should be nothing to be added to his Fulness. 'Tis hard to conceive, how we should study the Systeme of Divine Faith, how we should daily reflect upon our Lives and Actions, without *growing* in spiritual Wisdom and Understanding; 'Tis hard to conceive, how we should give God, the World, and our selves, repeated Proofs of our Integrity in the day of Trial, without *increasing* our Strength and Assurance: And Love must naturally increase with these. Whence it is, that St. *Paul*, acknowledging himself not yet *Perfect*, resolves, *that forgetting those things that are behind, and reaching forwards to those things that are before, he would press on towards the Mark, for the prize*

*prize of the high Calling of God, in Christ Jesus, Phil. 3. 13, 14. And St. Austin resolves, Plenissima Charitas, quamdiu hic homo vivit, in Nemine est; an absolute Plenitude of Charity is in no Mortal upon Earth.*

And yet, if we come to *Fact and Practice*, one would be tempted to think, that the *Disciples* of our Lord and Master, had arrived at that State, wherein their business was not to climb higher, but rather to make good the Ground they had gain'd. What could render St. Paul's Victory over the Body more compleat, who assures us, *I am crucified with Christ*? And again, *I am crucified to the World, and the World is crucified to me*? What could render the Authority and Dominion of his Mind more absolute, or its Graces more consummate and intire? Who could say with Truth, *'Tis not I who live, but Christ who lives in me*. What would you have added to that Faith, and Love, which made him ready, *not only to be bound, but to die at Jerusalem*, which made him long *to be dissolved and to be with Christ*? As to those words of his, Phil. 3. 13. *forgetting those things that are behind, and reaching forwards, &c.* they relate to his Tryals and Performances, to his Perils and Conflicts; not to his Attainments: He does not here deny



deny himself to be *Perfect*, though that might well enough have become his Modesty and Humility; but only, that he was not to look upon himself as already at his Goal, a Conqueror and Crown'd; there being much yet behind to do and suffer, notwithstanding all that he had passed through. This is the Sense of his  $\epsilon\chi\ \delta\tau\iota\ \eta\delta\epsilon\ \tau\epsilon\lambda\epsilon\lambda\acute{\omega}\mu\alpha\iota$ , which we render, *not as though I were already perfect*. As to St. Austin, I am wholly of his Mind; for he speak *Comparatively*, and does in effect no more than affirm, That no Man living is as *Perfect* in *this* World, as he will be in *another*, which no Man sure can ever doubt. ----- If we consult *Reason* will it not be apt to tell us, That as every *Being* has its *Bounds* set it, so has every *Perfection* too? That there is a *Stature*, as of the *Natural*, so of the *Spiritual* Man, beyond which it cannot grow? That as to *Grace*, no more can be infused, than our *Natures* are capable of? Otherwise, like too rich a Cordial, it will not strengthen, but fire our Natures; or like too dazzling a Light, it will not assist, but oppress our Faculties. And does not the *Parable* of our *Master* countenance this, *Matth.* 25. 2. wherein he tells us, That God gave to one five Talents, to another two, to another one, to every Man according

cording to his *Ability*. By which one would think our Lord insinuates, That the Measures of *Grace* are usually distributed in *Proportion* to the Capacities of *Nature*; and that *he* who improved his *two* Talents into *four*, arriv'd at his proper *Perfection*, as well as *he*, who improv'd his *five* into *ten*; it being as absurd to expect, That the *Perfection* of every Man should be the same, as to expect, that all Mens *Bodies* should be of the same Height, or their *Minds* of the same Capacity.

Reflecting on all this together, I cannot but be of Opinion, That some have actually arriv'd at *that* strength of Faith, at *that* ardour of Love, that they seemed to have been incapable of any considerable *Accessions* in *this* Life. But yet, new occasions may still demand new Virtues: which were indeed before contained and included in Faith, and Love; but no otherwise, than as Fruits and Trees are in their Seeds. And some Degree of Original Corruption may still be lurking in the most sanctified Nature; and some Venial Defects and Imperfections or other, may still leave room, for the greatest of Saints to extend his Conquest. Besides, 'tis hard to determine or fix the Bounds of Knowledge; and every new Degree of Light seems to make way for more. So that after all, nothing  
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hinders, but that the *Path of the Perfect Man*, may, as well with respect to his *Righteousness* as his *Fortunes*, be like the *shining Light*, which *shineth more and more unto the Perfect day*; I mean, the Day of a blessed Eternity.

The *Motives to Perfection*, the *Fruit* of it, the *Means and Methods* of attaining it, laid down in the *First Section*, will all serve here: Therefore I have nothing to offer of *this sort*; only, if I forgot to pay that *Deference* to the *Institutions* of our Church, which they justly deserve, I do it *now*: And do earnestly persuade my *Reader*, to a strict Observance of them. I do not only think *this* necessary to maintain a *Face of Religion* amongst us, but also highly conducive to true *Perfection*. I am fully satisfied, That there is a *peculiar* Presence of God in his *publick Ordinances*; That the Devotion of good Men does mutually enflame and enkindle one another; That there is an holy Awe and Reverence seizes the Minds of good Men, when they draw near to God in publick Worship; and finally, That if the *Offices* of our *Liturgy* do not affect our *Hearts*, 'tis because *they* are very much indisposed, and very poorly qualified for the true and spiritual Worship of God.

## C H A P. X.

*Of Zeal, as it consists in Good Works. That our own security demands a Zeal in these good Works; so likewise do the Good of our Neighbour, and the Glory of God, which are much promoted by Good Works.*

**A**ND now, let not any one think, that I have taken Pains to advance the Illumination of a Sinner, to knock off his Chains and Fetters, to raise him as far as might be above the Corruption of Nature, and the Defects and Infirmities of Life; to scatter those lazy Fogs and Mists which hung upon his Spirits, and to enrich him with Heroick Virtues; let no Man, I say, fancy, that I have laboured to do all *this*, that after all, my *Perfect Man* might sit down like an *Epicurean God*, and enjoy himself; might talk finely of Solitary Shades and Gardens, and spend a precious Life, fitted for the noblest Designs, in a sluggish Retirement. No, no; as *Virtue* is the Perfection of Human Life, so is *Action* the Perfection of *Virtue*: And *Zeal* is that Principle of *Action*, which I require in a Saint of God. Accordingly, the Scriptures describe this great, this happy Man, as, *full of the Holy Ghost, fervent in Spirit, zealous of good Works*. Such a one was *Moses*, mighty in Word and Deed,

as well as *learned in all the knowledge of the Egyptians*; Such an one was *St. Stephen*, as full of a Divine Ardour and irresistible Fer-  
vency of Spirit, as of an irresistible Wis-  
dom; and such an one was the excellent  
*Cornelius, a devout Man*, one that had  
transfus'd and deriv'd the fear of God from  
his own Bosom, throughout his Family,  
and Relations, and Friends too; *one that  
gave much alms, and prayed to God always.*

What need I multiply Instances? This is  
that which distinguishes the *Perfect Man*  
from all others; the Victories of Faith,  
the Labours of Charity, the Constancy  
and Patience of Hope, and the Ardors of  
Devotion.

Need I here distinguish a *Zeal* of God;  
from the Fierceness of Faction, the Cruel-  
ty of Superstition, from the wakeful and  
indefatigable Activity of Avarice and Am-  
bition, from the unruly Heats of Pride  
and Passion, and from the implacable Fury  
of Revenge? It needs not; no foolish no  
false, fantastick, earthly, or devilish Prin-  
ciple can counterfeit a Divine *Zeal*. 'Tis  
a Perfection that shines with such a peculi-  
ar Lustre, with such an Heavenly Majesty  
and Sweetness, that nothing else can imi-  
tate it; 'tis always pursuing Good, the  
Honour of God, and the Happiness of  
Man: It contends earnestly for the Faith once



*delivered to the Saints* ; but it contends as earnestly too, to root out Wickedness, and implant the Righteousness of the Gospel in the World. It is not eager for the *Articles* of a *Seet* or *Party*, and unconcern'd for *Catholick* ones. When it presses for *Reformation* it begins *at home*, and sets a bright *Example* of what it would recommend to others. 'Tis meek and gentle under its *own* Affronts, but warm and bold against *those* which are offer'd to God. In a word, though Love fill its *Sails*, Divine Wisdom and Prudence give it *Ballast* ; and it has no Heat, but what is tempered and refracted by Charity and Humility.

Need I in the *next* place fix or state the various *Degrees* of Zeal? Alas! it is not requisite; Zeal being nothing else but an ardent Thirst of promoting the Divine Glory by the *best* Works. 'Tis plain, the more excellent the *Work*, and the more it cost, the more Perfect, the more exalted the Zeal that performs it. When like *Mary*, we quit the Cumber and Distracti-on of this World, and chuse Religion for our Portion, then do we love it in good earnest. When with the *Disciples* we can say, *Lord, we have forsaken all and followed thee, or are ready to do so* ; when we are continually blessing and praising God ; when, if the Necessities of Christ's Church require it,

it, we are ready to call *nothing our own*; when we are prepared, if the Will of God be so, to *resist even unto Blood*; when nothing is dear, nothing delightful to us but God and Holiness; *then* have we reached the *Height of Zeal*. In a word, *Zeal* is nothing else but the *Love of God* made *Perfect* in us. And if we would see it drawn to the Life, we must Contemplate it in the Blessed *Jesus*, who is the Perfect Pattern of Heroick Love. How *boundless* was *his Love*, when the whole *World*, and how *transcendent* when a *World of Enemies*, was the Object of it! How indefatigable was *his Zeal*! How Wakeful! How Meek! How Humble! How Firm and Resolv'd! His Labours and Travels, his Self-denial, Prayers and Tears, his Silence and Patience, his Agony and Blood, and charitable Prayers poured out with it for his Persecutors, instruct us fully, what Divine *Love*, what Divine *Zeal* is. And now, even at this time, *Love* reigns in *him* as *he* reigns in *Heaven*: *Love* is still the predominant, the darling Passion of *his* Soul. Worthy art thou, O *Jesus*! to receive Honour, and Glory, and Dominion! worthy art thou to sit down with thy Father on his Throne! worthy art thou to Judge the World, because thou hast *loved*, because thou hast been *zealous* unto Death,

because thou hast *overcome*! Some there are, indeed, who have *followed* thy bright Example, though at a great Distance. First, Martyrs and Confessors: Next, Those beloved and admired Princes, who have governed their Kingdoms in Righteousness; to whom the Honour of God, and the Good of the World, has been far dearer, than Pleasure, than Empire, than absolute Power, or that ominous Blaze that is now called Glory. And next follow, hold! this is the Work of Angels, they must Marshal the Field of Glory in the End of all things. O my God, may I at least, be one, to fill the Train of this Triumphant Procession in that Blessed Day, when thou shalt Crown the Zeal and Patience of thy Saints! Thus have I given a short Account of *Zeal*. I will now endeavour to kindle it in every Breast by some few Considerations; which will at once evince the *Necessity*, and declare the *Fruit* of it.

1. Our *own* Security and Happiness demand of us a *Zeal* fruitful in good Works.

2. It is indispensable to the Welfare and Good of our *Neighbour*.

3. It ministers most effectually to the *Glory of God*.

1. Our *own* Salvation and Happiness depend

pend upon it. For without *this*, we reject, or at least frustrate the *Counsels of God*, against our own Souls; 'twas for this Christ Died, that *he might purify to himself a peculiar people zealous of good works*. This is the great End of our *Election*; God hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love, Ephes. 1. 4. which is to be explained by Ephes. 2. 10. where God is said to have before ordain'd that we should walk in good words. And the beginning of the *verse* minds us, that 'tis for *this* End God imparts the Light of his Word, and the Vigour of his Spirit; that for *this* End he sanctifies and renews our Nature; *We are his workmanship created in Christ Jesus unto good works*. St. Peter tells us, That this is that which all the great and precious Promises of God immediately aim at: First Godliness; then Life: First Virtue; then Glory. What shall I say more? Our Lord in his Narrative of the Last Judgment, and elsewhere; and his *Apostles* in almost innumerable Places, have with great Power, and great Earnestness inculcated *this Doctrine*, that we shall be judged according to our Works: That Immortality and Glory is the Portion, not of Knowledge, but Patience and Charity; not of an Orthodox Belief and Specious Pretensi-

on, but of Righteousness and Zeal; for the *incorruptible, the never-fading Crown, is a Crown of Righteousness*. Or if Men will be judg'd by their *Faith*, which is not the Language of the Gospel, this does not alter the Matter at all; since *Faith* it self will be judg'd by its *Works*. And as a happy *Eternity* depends upon our *Zeal*, so nothing else can give us any comfortable, any rational Assurance of it in *this* Life. The Reason is plain; because 'tis *Zeal* that is the only unquestionable Proof of our Integrity; and *Good Works* are the Fruit which alone can evidence the Life and Truth of our *Faith* and *Love*; hereby we know, that we know him, if we keep his Commandments, 1 John 2. 3. Yea, a man may say, *Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works*, Jam. 2. 18. Dost thou believe in God? Why art thou not *holy as He is Holy*? Dost thou believe in *Jesus*? Why dost thou not *deny thy self, take up thy cross and follow him*? Why dost thou not walk as he walk'd? Dost thou believe a Judgment to come? Why dost thou not *work out thy salvation with fear and trembling*? Why dost thou not *prepare to meet thy God*? Why art thou not *rich in good Works*, that thou mayest *lay up a good foundation against the time to come, and lay hold*



*hold on Eternal Life ? Nor are good Works less necessary to prove our Love than Faith. Certainly if we love Holiness, if we hunger and thirst after Righteousness, we shall never live in a direct Contradiction to the strongest Passions of our Soul ; we shall never refuse to gratify an Inclination, which is not only fervent in us, but its Gratification will procure us Eternal Rewards too. Certainly, if we love God, we cannot but seek his Glory ; we cannot but be desirous to maintain Communion with him. And if so, do we know any Sacrifice that is more acceptable to God than good Works ? do we know any that he delights in more than Zeal ? Do we Love the Blessed Jesus ? Are not good Works the very Test of this Love which himself has appointed ? If a man love me, he will keep my commandments, John 14. 15. Ye are my friends if ye do whatsoever I command you, John 15. 14. The love of Christ, saith the Apostle, constrains us what to do, to live not to our selves, but to him that died for us, and rose again, 2 Cor. 5. 15. What other Returns can we make to Jesus ? What other way can we express our Gratitude to him ? He sits on the Right Hand of God ; all power is given him in heaven and in earth : He does not himself need our Ministry, nor want our Service and Charity ; but hear what he*  
E f 4 *says,*

says, *In as much as you did it to one of these my little ones, you have done it to me*, Matt. 25. 40.

2. Our *Zeal* is indispensably necessary to the Welfare and Happiness of *Others*. Do we regard our Neighbours Eternal Interest? 'Tis *Zeal* represses Sin, and propagates Righteousness; 'tis *Zeal* defends the Faith and suppresses Heresy and Error; 'tis *Zeal* converts the Unbeliever, and builds up the Believer; 'tis *Zeal* that awakens the Drowsy, quickens the Lukewarm, strengthens the Weak, and enflames the Good with a holy Emulation; 'tis *Zeal* that baffles all Objections, refutes all Calumnies and vanquishes all Oppositions raised against Religion, and oppresses its Enemies with Shame and Confusion. 'Tis, in a word, *Zeal*, and *Zeal* alone that can make Religion appear lovely and delightful, and reconcile the World to it: For this alone can *adorn the Gospel*; for it renders Virtue more conspicuous, more taking in Life and Example than it can be in the Precepts and Descriptions of Words. Nor is *Zeal* less serviceable to the *Temporal*, than *Eternal* Interest of Mankind. When God laid the Foundations of the *World*, he laid the Foundation of *Virtue* too; and when he formed *Man*, he wove the Necessity of

good Works into his very *Nature*. How necessary is *Justice* to poor Creatures who lie so open to Wrongs and Injuries? How indispensable is *Charity*, or *Generosity*, to these who are expos'd to so many Accidents, to so many Wants, to such a Vicissitude of Fortune? And being all subject to so many Follies and Infirmities, to so many Mistakes and Fancies, how strong must be our Obligation to mutual *Forbearance*, *Patience*, and *Gentleness*? In a word, *Sin* and *Misery* abounds in the World; and if there were not Virtues and good Works to balance the *one*, and to relieve and support us under the *other*, Life would be intolerable. So that Reveal'd and Natural Religion do necessarily terminate and center in a *Zeal* for good Works as their ultimate End, and utmost Perfection in this Life; and that Rule of our Saviour, *Whatsoever ye would that men should do to you, do ye even so unto them*, is an Abstract, not only of the Law and the Prophets, but of the Code of Nature too; and this single Principle, if sincerely pursued, will ferment and work us up to the noblest Heights of *Zeal*. I might here, if it were necessary, easily shew that *Zeal* has as happy an Influence on the *publick* as the *private*; that *this* must animate that Justice and Mercy that supports the Throne; that it is the Soul

Soul of that Honour, Integrity, Generosity, and Religion, which support the States and Kingdoms of the World; and without which all Politick Systems must needs tend to a Dissolution. But I have said enough; and from what I have said, the Truth of my *Third* Consideration naturally appears.

3. *Viz.* That Zeal ministers most effectually to the Glory of God. For if Zeal be in it self thus lovely, thus necessary; if the Fruits and Effects of it be thus serviceable to the Temporal and Eternal Interest of Man; What a Lovely, what an Agreeable Notion of God shall we form from this one Consideration of him, That he is the great Author of it? That he is the Origin and Fountain of that Light and Heat, of that Strength and Power of which 'tis compounded and constituted? He commands and exacts it; he excites and encourages to it by the Promise of an Eternal Crown, and the ravishing Fruition of Himself: He has planted the Seeds of it in our Nature, and he cherishes them by the blessed and vigorous Influences of his Word and Spirit. How gracious is the Divine Nature! how gracious is the Divine Government! when the Substance of his Laws is, That we should love as Brethren,  
that

that we should cloath the naked, feed the hungry, deliver the captive, instruct the foolish, comfort the afflicted, forgive one another, if need be, seven times a-day; and such like. If to do all this be an Argument of being *Regenerate*, and *born of God*; if this be a Proof of his Spirit ruling in us, his Nature communicated to us, and his Image stamp'd upon us, how amiable must *God* be when *we* discern so much Benefit, and so much Pleasure, and so much Beauty, and so much Loveliness in those Qualities which are but faint and imperfect Resemblances of Him! In a word, the *Holiness* of his Children and Servants, is a Demonstration of the *Holiness* of *God* himself; and in this consists the very Lustre of Divine Glory. *Holiness* is the Flower of all his Attributes; the most *Perfect*, because the most *Comprehensive* of all his Divine Perfections; for *Holiness* includes *Wisdom*, *Power*, and *Goodness*. As to *Goodness*, the Case is so plain, that *Holiness* and *Goodness* are commonly used as Terms equivalent. As to *Wisdom*, 'tis evident, That no Action is commendable and lovely, whatever the Matter of it be, unless the Principle, the Motive of it be *Wise* and *Rational*; therefore *Wisdom* cannot be separated from the Notion of *Holiness*. Lastly, As to *Power*, this must needs be comprised in it too; for  
*Beneficence,*



*Beneficence*, which is at least one great Branch of *Holiness*, must unavoidably imply *Power* in the *Benefactor*, and *Impotence* and *Want* in the *Beneficiary*. And this is the Notion wherein *Holiness*, when ascribed to God in Scripture, is generally taken. *Holy, Holy, Holy, Lord God of Hosts: Heaven and Earth are full of thy Glory*, does express the Greatness and Majesty, as well as the Rectitude and Purity of the Divine Nature; and to *sanctify the Lord God in our Hearts*, is, in the Language of the Scripture, not only to love him for his Goodness, but revere and fear him for his Majesty and Greatness. Need I here add, that the Excellencies of the *Creature*, their Fitness and Subserviency to the great Ends of their Creation, is the Glory of the *Creator*, just as the Beauty, Strength, and Convenience of the *Work*, is the Honour of the *Architect*? If the Sun, Moon, and Stars, the irrational and inanimate Parts of the Creation, shew forth the Glory of God, how much more do spiritual and rational Beings? And *Virtue* is the Perfection of *Reason*, and *Zeal of Virtue*; for this is that which does directly and immediately advance those great Ends that are dearest to God, as I have, I think, abundantly made out.

## C H A P. XI.

Of Humility. *How necessary it is to Perfection.*

OUR Saviour has so often pronounced the *humblest*, the *greatest* in the Kingdom of Heaven; he has so often promised the *first* place and the *greatest* Exaltation to the *lowest* Condescensions: He was Himself so illustrious an Example of *Lowliness of Heart*, of *Poverty of Spirit*; and the Apostle has so expressly asserted his *Joy and Crown* to be the Reward of his *Humility*, *Phil. 2.* that I can never think that Man can ever rise to a more eminent Height, than *that* to which the Imitation of this Virtue of Christ will advance him. The more *Perfect* therefore Man is, the more *Humble* must he be too: The clearer View, and the more assured Hope he has of Heaven, the more unconcerned must he be for all those things which the World pays a Respect and Honour to, the more he must be above them: The more fervent his Love of God and his Neighbour grows, the more confidently must he place all his Glory on this one thing, the Conformity of his Affections and Life to that of the Blessed Jesus. Then is he *Perfect*,  
and

and *the same mind is in him that was in Christ Jesus*. Finally, The more he *knows* God, the nearer he is admitted into *Communion* with him; the more plainly will he discern at how infinite distance he stands from the Divine Majesty and Purity, and will prostrate himself even into *Dust and Ashes* before him. The *Perfect* Man admires, adores, obeys, loves, relies, trusts, and resigns up himself and all that is dear to him to God. He is nothing in his own Eyes; he pretends to nothing, he lays Claim to nothing or any other Title than that of the Goodness and Bounty of God: Whatever Virtues he has, he ascribes them to the Grace of God; and the Glory and Immortality he expects, he expects only as the *Gift of God through Jesus Christ our Lord*. And whatever he be in *himself*, he compares not himself with *others*, but he proves his *own Work*, that he may have *rejoicing in himself alone, and not in another*. Nothing but *Zeal* for God, or *Charity* for Man, can put him upon the asserting his own Merit or Service; but when he Glories, it is like *St. Paul*, in his *Infirmities*, that *the power of Christ may rest upon him*.

Need I here insist on the *Fruit* of Humility? Surely 'tis conspicuous to every one that thinks at all. Great is the Peace and Rest of the *humble Soul here*; and great  
will

will be his Glory *hereafter*. He who loves not the World nor the things of it, *the lust of the flesh, the lust of the eyes, and the pride of life*, enjoys a perpetual Calm and Serenity of Mind. There is no Object that can raise any Storm in him ; there is nothing that can breed in him uneasy Desires and Fears. He that loves the *Father*, is fix'd on an immutable and perfect Good ; and he that *now* quits all for God, shall *one day* participate of the Fulness of God, and that for ever.

Need I invite and exhort Man to *Humility* ? Need I guard him against spiritual *Pride* ? One would think 'twere altogether useless to attempt it. Is it possible that the *Creature* should think himself so independent of his *Creator*, that he should be able to pay him more Service than were due to him ? Is it possible that Man should set such a rate upon his own Righteousness, as to think it capable of deserving the utmost Rewards that an Infinite God can bestow upon him ? Is it possible, in a word, that *Man*, poor, frail, sinful *Man* ; *Man* that can do nothing that is good, but by the Assistance of Divine Grace ; *Man*, depraved and corrupted in his *Nature*, and but a very ill husband of *Grace* ; is it possible, I say, that *Man* should be proud towards *God*, towards that Glorious and  
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Incomprehensible Being, who is the Creator and Lord, the Monarch and Patron, the God and Father of Heaven and Earth? But as absurd as this is, universal Experience teaches us, that *Humility*, true *Humility* is a hard Lesson; and that very excellent Persons are not out of the Danger of falling into vicious Elations of Mind. In order therefore to promote the one, and secure us against the other, I will propose these Two or Three Considerations.

1. There never was meer Man yet that did not fall short of his Duty.

2. *Man* is the Creature of *God*, depends upon him, and has received all from him; and therefore let him do the utmost he can, he does no more than his *Duty*.

3. God stands in no Need of our Service; and 'tis our *own*, not *his* Interest we promote by it.

1. There never was meer Man yet, &c. For Proof of this, I will not fly to Original Corruption, or Sins of Infirmary. Alas! I need not. The Apostle, *Rom. i.* and 2. and 3. *Ch.* lays the Foundation of Justification by Faith, in the universal Defection and Depravation of Mankind.  
*They*



*They are altogether gone out of the way, there is none that doth Good, no not one.* And what *Sins* he there charges the World with, the *Catalogue* he gives us of them will inform us. But are *we* no better than *they*? I Answer, the Light of the Gospel, and the preventing Grace of God has undoubtedly given a great Check to the Progress of Sin in the World: But since no Man can be Justified but through Faith in the Blood of Jesus, 'tis plain that *we* too must be concluded under Sin. And though *our* Sins may not in the Number or Scandal equal *theirs*; yet we ought to remember too, that every Sin is the more provoking, the more voluntary it is; and the greater the Grace is which it resists and despises. But what need I compare our Selves with the *Jew* or *Gentile*? What need I prove by Argument and Authority, that no Man ever yet liv'd, or will live without Sin? I mean Mortal Sin. Who ever yet look'd back diligently into his past Life, and did not meet with Stains and Deformities enough? When I consider what Legions of Sins are rang'd under those two Banners of the Devil, the Filthiness of the *Flesh*, and of the *Spirit*; when I call to mind Envy, Discontent, Murmuring, Distrust, Pride, Covetousness, Ambition, Wilfulness, Contention, Frowardness, Passion,

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Diffimulation, Falshood, Flattery, and a thousand other Sins; and when I reflect upon the Weaknesses and Propensions of Nature, and the almost innumerable Temptations to which we are exposed; I must confess I am not at all surpris'd to think, that no Flesh can be Justified in the Sight of God by a Covenant of Works: And when ever I find any upon a Death-bed, as I do some, acquitting themselves from the Guilt of any deliberate Wickedness, I rather admire their Ignorance and Partiality, than their Innocence. And yet, after all, a good Man is not to examine himself only concerning the Evil that he has done, but also concerning the Good which he has omitted. He must enquire, how far he has fallen short of that Poverty of Spirit, and Purity of Heart, which he ought to have come up to: And how far he has been wanting in those Duties which a thorough Zeal would have push'd him on to: And when he has done this, let him be proud if he can.

2. *Man* is the Creature of *God*, depends upon him, and has receiv'd all from Him. And therefore let him do the utmost he can, he does no more than his Duty: And strictly speaking, cannot merit of *him*. He that will pretend to *Merit*, must be his own Master; he must have a right over his

his own Actions ; he must be free to dispose of his Affections and Services as he pleases. For if he be antecedently bound, if he have no Liberty, no Freedom, no Right to dispose of himself, or any thing he is possessed of, 'tis plain such an one cannot *merit*. And this is the direct Case between *God* and *Man*. God is the great Lord, the great Proprietor of Heaven and Earth. He that gives Alms, does but restore a part of what God lent him : He that takes patiently the Loss of Goods, or Health, or Friends, does but give back what he had no right to retain : He was but Tenant at Will, and had no Right to any thing longer than God thought fit to continue it. And in all other Instances of Duty the Case will be still plainer. If he adore and worship God, there is infinite Reason that he should ; for he depends upon him for his Being and Preservation. If he love God never so much, God has deserv'd much more than he can pay him : Not only the Enjoyments of Life, but even Life it self, being derived from him. From this Argument it will follow, that it is impossible for a *Creature* to *merit* of its *Creator* : *Angels* themselves never could. For might it not be said with as much Truth concerning them, as concerning *Man*, *Who made thee to differ ? Or what hast*

*thou which thou didst not receive? And if thou hast received it, why dost thou boast as if thou hadst not received it?* 1 Cor. 4. 7. And the same may be concluded concerning *Adam* in *Paradise*. For I demand, Had he kept the Covenant of God, had he done this by Divine Grace, or by his own Strength? If by the Grace of God, as Divines generally hold, then may we apply the Expression of St. *Austin* to *Adam*, as well as to any one now under the Dispensation of the Gospel: That when God rewards the works of Man, he does only crown in him his own Gifts. But suppose he had done this by his own natural Strength: Were not the Endowments of Nature, as much the Gifts of God, as the Endowments of Grace? the one were Natural, the other Supernatural Gifts: Both Gifts still, though of a different kind. If it be here Objected, If this be so, how comes St. *Paul* to affirm, *To him that worketh is the reward due, not of Grace but of Debt?* Rom. 4. 4. I Answer, First, God seems, when he enters into Covenant with Man, to suspend, or lay aside the natural Right which he has over him as his Creature; and to transact with him as free, and Master of himself: But this is all infinite Condescension. Secondly, It seems unsuitable to the infinite Goodness of God, to bereave Man of the Life and

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Happinefs he has once conferr'd upon him, unlefs he forfeits it by some Demerit : *The gifts and calling of God are without Repentance*; nor can I think how *Death*, which has fo much Evil in it, could have enter'd the World, if *Sin* had not enter'd it firft. In this Senfe, *unfinning* Obedience gives a kind of *right* to the *Continuance* of thofe good things, which are at *firft* the meer Effects of Divine Grace and Bounty. *Laftly*, A Covenant of Works being once eftablifh'd, 'tis plain, that as *Sin forfeits* Life, fo Obedience muft give a *right* to it : And as the Penitent could not be reftored, but by an A<sup>ct</sup> of Grace, fo he that commits no Sin, would need no Pardon. But then Life it felf, and an Ability to work Righteoufnefs, muft be owing to Grace antecedent to the *Covenant* : And fo fuch an one would have whereof to *boaft* comparatively, with refpect to *others* who fell ; but not before *God*. The fum of all is, *Man* has nothing to render to *God*, but what he has received from him : And therefore can offer him nothing but *his own* : Which is no very good Foundation for Merit. But fuppofe him abfolute Master of himfelf; fuppofe him holding all things independent of *God*. Can the Service of a few Days merit Immortality and Glory, Angelical Perfection, and a Crown? He



must be made up of Vanity and Presumption, that dares affirm *this*.

3. God stands in no need of our Service; and 'tis our *own*, not *his* Interest we promote by it. The Foundation of Merit amongst *Men* is *Impotence* and *Want*: The Prince wants the Service and Tribute of the Subject; the Subject the Protection of the Prince: The Rich needs the Ministry and the Labour of the Poor; the Poor Support and Maintenance from the Rich. And it is thus in Imaginary, as well as Real wants. The Luxury and Pleasure of one, must be provided for and supported by the Care and Vigilance of others: And the Pomp and the Pride of one part of the World cannot subsist, but on the Servitude of the other. In these Cases therefore, mutual *Wants* create mutual Rights, and mutual Merit. But this is not the Case between *God* and *Man*. *God* is not subject to any Wants or Necessities: Nor is his Glory or Happiness capable of Diminution or Increase. *He* is a Monarch, that needs no Tribute to support his Grandeur, nor any Strength or Power, besides his own, to guard his Throne. If *we* revolt, or rebel, we cannot injure *Him*: If *we* be loyal and obedient, we cannot profit *Him*. He has all  
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Fulness, all Perfection in himself: He is an Almighty and All-sufficient God. But on the quite contrary, though *God* have no *Wants*, *we* have many: And though *his* Majesty and Felicity be subject to no Vicissitude, *we* are subject to many. Our Service to *God* therefore is our *own* Interest; and our Obedience is design'd to procure our *own* Advantage: We need, we daily need his Support and Protection; we depend intirely on his Favour and Patronage: *In him we live, and move, and have our Being*: And from *Him*, as from an inexhaustible Fountain, we derive all the Streams of Good, by which we are refreshed and improved. To know, and love him is our Wisdom; to depend upon him, our Happiness and Security; to serve and worship him, our Perfection and Liberty; to enjoy him will be our Heaven; and those glimpses of his Presence, which we are vouchsafed through the Spirit in this Life, are the Pledges and Foretaste of it. This is the constant Voice of Scripture: *Every good gift, and every perfect gift is from above, and cometh from the Father of Lights, Jam. i. 17. If I were hungry, I would not tell thee; for the World is mine, and the Fulness thereof. Will I eat the Flesh of Bulls, or drink the Blood of Goats? Offer unto God Thanksgiv-*

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ving, and pay the Vows unto the most high : and call upon me in the day of trouble ; I will deliver thee , and thou shalt glorifie me, Psal. 50. 12, 13. &c. If thou be Righteous, what givest thou unto him ? Thy Wickedness may hurt a Man, as thou art, and thy Righteousness may profit the Sun of Man, Job 35. 7, 8.

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### S E C T. III.

*Of the Impediments of Perfection. Five Impediments reckon'd up, and insisted on. 1. Too loose a Notion of Religion. 2. An Opinion that Perfection is not attainable. 3. That Religion is an Enemy to Pleasure. 4. The Love of the World. 5. The Infirmary of the Flesh. The whole concluded with a Prayer.*

**T**Hough I have been all along carrying on the *Design* of this *Section*, that is, the Removing the Obstacles of *Perfection* ; yet I easily foresaw there might be

be *some* which would not be reduc'd within the Compass of the foregoing *Heads*: For *these* therefore I reserv'd this Place. These are *Five*.

§. 1. Some seem to have entertain'd such a *Notion* of *Religion*, as if Moderation here, were as necessary as any where else. They look upon *Zeal* as an *Excess* of Righteousness; and can be well enough content to want Degrees of Glory, if they can but save their Souls. To which End they can see no Necessity of *Perfection*. Now I would beseech such seriously to lay to Heart, that Salvation and Damnation are Things of no *common* Importance: And therefore it highly concerns them not to be mistaken in the *Notion* they form to themselves of *Religion*. For the Nature of Things will not be altered by their Fancies; nor will God be mocked or imposed on. If we will deal sincerely with ourselves, as in this Case it certainly behoves us to do, we must frame our *Idea* of *Religion*, not from the Opinions, the Manners or the Fashions of the *World*; but from the *Scriptures*. And we must not interpret *these* by our own Inclinations; but we must judge of the Duties they prescribe, by those Descriptions of them, by those Properties and Effects, which we find

find there. We must weigh the *Design* and *End* of Religion; which is to promote the Glory of God, and the Good of Man, and to raise us above the World, and the Body: And see how our Platform or Model of Religion, *suits* with it. And if after we have done this, we are not fully satisfied in the true Bounds and Limits which part Vice and Virtue, it cannot but be safest for us to err on the right hand. We ought always to remember too, That the repeated Exhortations in Scripture to Diligence, and that the most earnest and indefatigable ones, to Vigilance, to *Fear and Trembling*, to Patience, to Stedfastness, and such like, are utterly inconsistent with an easy, lazy, gentile Religion. That the *Life* of *Jesus* is the fairest and fullest Comment on his *Doctrine*: And, That we never are to follow the Examples of a corrupt World, but of the best Men, and the best Ages. This, this one thing alone, will convince us, *what* Endeavours, *what* Virtues are necessary to gain an incorruptible Crown. See with what Eagerness the *Disciples* of *Jesus* pressed towards the mark! See with what Courage, nay Joy too, they took up their Cross and followed Him! How generous were their *Alms*! So that the *Riches* of their *Liberality* were conspicuous in the very *Depth* of  
*their*



*their Poverty.* What Plainness and Singleness of Heart; what Grace and Warmth, what Peace and Joy shew'd it self in their Conversation! what Modesty, what Humility in their Garb, Deportment, and the whole Train of Life! How frequent, how fervent, and how long too, were their Prayers and Retirements! In one word, The Spirit and Genius of a Disciple of Christ discover'd it self in all they said and did: And the Virtues of their *Lives* did as evidently distinguish a *Christian* from a *Jew*, or *Pagan*, as their *Faith*. How lovely was Religion *then*! how full its Joy, how strong its Confidence! *Then* did Christians truly overcome the World: *Then* did they live above the Body: *Then* was the Cross of Christ more delightful, than the Ease, or Honour, the Pride, or Pleasure, of a sinful Life: *Then* did they truly, through the Spirit, wait for the Hope of Righteousness by Faith. Let us now compare *our* Lives with *theirs*, and then sit down content with poor and beggarly Attainments if we can. Let us put *our* Virtues in the Scales against *theirs*; and, if we have any Modesty, the Inequality will put us out of Countenance: We shall blush at our Vanity; and shall not have the Confidence to expect the same Crown, the same Kingdom with them. But as  
too

too lax a Notion of Religion is apt to beget too much Indifference and Unconcernment; so will it be said, too exalted an one is apt to beget *Despair*: which is a *Second* and no *less* *Obstacle* of *Perfection*.

§. 2. Many there are, who forming their Judgment upon the Slips and Defects of Good Men, and the Corruption of Human Nature, conceive *Perfection* to be a meer imaginary Notion. They believe indeed, that, considering how apt Man is to fall short of his Duty, 'tis very fit that the Rule prescrib'd him should be exact; and that he should be frequently pressed, and exhorted to *Perfection*: But that the thing it *self* is too difficult for Mortal Man to attain in this Life. But to this *Objection* I must oppose *these* few things which I believe will be sufficient to remove it.

1. The *Beginning* of Virtue is the most difficult part of it: The nearer we approach to *Perfection*, the easier, as well as pleasanter, is Religion. And therefore, whoever startles at the Difficulties, which lie in the way to an exalted Virtue, has as much reason to be startled at those which will encounter him in his first Entrance upon Religion: And yet *these* must be conquered.

2. The avoiding the Difficulties of Religion, does but plunge us into worse. We are necessarily under this *Dilemma*:

*Lemma*: If we will attain the Peace and Tranquility of the *Mind*, we must mortify and reduce the Appetites of the *Body*: If, on the other hand, we propose to gratify the Appetites of the *Body*, and enjoy the Pleasure of *Sin*, we cannot do so without offering much Violence to the *Mind*. And if this be so; if such be the War and Opposition between the Soul and the Body, that there is no way to a true and well-settled Peace and Pleasure, but by the Reduction and Mortification of the one, or the other; *then* it will be easy to resolve what we are to do. For those Appeals which Atheists themselves make to Reason, proclaim the *Soul* of Man to be the Ruling and Nobler Part of him. Besides, the *Soul* is the more vital, the more tender and sensible part of us: And consequently, the Affliction of *this*, must render us far more miserable, than any Hardships or Difficulties Virtue can impose upon the *Body*. 3. Whatever be the Difficulties of *Virtue*; they will soon vanish if we often call to mind, That Peace and Joy are the *Fruit* of *Virtue*; but Shame and Remorse of *Sin*: That no Man ever yet repented of his resisting and conquering his Lusts; but no Man ever yet did not repent of following them; unless he *died* as much a Brute as he *lived*: That Heaven is a cheap Purchase,

chafe, whatever it costs us ; but the Pleasure of Sin a very dear one, how easily foever we come by it : And finally, That we are not our own Masters : There is a God to whom we stand accountable for our Actions : And consequently whether we will, or will not, we must either undergo the Hardship and Discipline of Virtue, or the Eternal Plagues and Punishments of Sin. Lastly, The Truth is, this Opinion of the *Impossibility of Perfection*, has both been begot and cherished by those wild *Schemes* of it, which have been drawn by the hands of a flaming, indeed, but an indiscreet Zeal. But I have here recommended to the World, no fantastick, or Enthusiastick *Perfection*. I have advanced no Heights of Virtue, but what many do, I hope, at this day actually feel and experiment in themselves : None, I am sure, but what the *Followers* of the blessed *Jesus* actually attain'd and practis'd. *Be ye followers of us*, said the Apostle, *as we are of Christ*. Their Lives were as bright a Rule as their Doctrine : And by their own Actions they demonstrated the Power of the Faith they taught. They did not like the *Scribes* and *Pharisees*, bind heavy Burdens upon others, and not move them with their finger ; they did not, like *Plato* and *Aristotle*, magnify Temperance and Modesty

sty at the Tabernacles and Carnivals of Princes ; nor commend the Pleasure of Wisdom in the Gardens of *Epicurus* : But they *lived* as they *taught*, unspotted by the Pleasures, unbroken by the Troubles of the World ; modest, serene, equal, and Heavenly minded, in Honour or Dishonour, Want or Abundance, Liberty or Prison, Life or Death. Let us then no longer *Object* or *Dispute*, but with Faith and Patience be Followers of those who have inherited the Promises : Being *encompassed with a Cloud of Witnesses*, let us lay aside every *Weight*, and the *Sin* which doth so easily beset us ; and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our Faith ; who for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the right hand of the Throne of God. For consider him that endured such Contradiction of Sinners against himself ; lest ye be wearied and faint in your Mind, Heb. 12. 1, 2. I have done with those who endeavour to *soften* or *shun* the Difficulties of Religion, not to *conquer* them.

§. 3. There are *others* who will look upon this setting up the Doctrine of *Perfection*, as a Design against the *Pleasures* of Mankind. What, says such a one, shall



shall I let go my present *Pleasures* out of my hands, to hunt after I know not what, and I know not where? Shall I quit *Pleasures* that are every where obvious, for such as have no Being, it may be, but in Speculation? Or at least, are never to be enjoyed by any, but some few rare and happy Creatures, the Favourites of God and Nature? *Pleasures* that have Matter and Substance in them, for such as I can no more grasp and relish than I can Dreams and Visions? But to this I Answer, This pretty Talk is all but stupid Ignorance and gross Mistakes. For, 1. As to innocent and virtuous *Pleasure*, no Man needs part with it. I endeavour not to deprive Man of *this*; but to refine and purify it. And he that prefers, either silly, or vicious *Pleasure* before Religion, is wretchedly mistaken. For, 2. *Perfect* Religion is full of *Pleasure*. Had we but once arrived at true Purity of Heart, what could be so full of *Pleasure* as the Business of Religion? What can be more delightful than blessing and praising God to a grateful Soul; *Allelujahs*, to a Soul snatched from the brink of Destruction, into the Bosom of its Master? What can be more Transporting than the melting Tendernesses of a holy Contrition, made up, like *Mary Magdalen's*, of Tears and Kisses,  
Sorrow

Sorrow and Love, Humility and Glory, Confusion and Confidence, Shame and Joy? What can be more transporting than Love, the Love of a Christian, when he is all Love, as God is Love; when he desires nothing in Heaven nor on Earth, but God; when all things are dung and dross to him in Comparison of Jesus? 4. If the Pleasures of the World be more transporting than those of Religion, 'tis because our Faith is weak, our Love imperfect, and our Life unsteady. A constant and exalted Pleasure is, I grant it, the Fruit of Perfection alone. The Peace and Joy of the Holy Ghost reigns no where, but where that Zeal and Love, which is an Effect of the Fulness of the Spirit, reigns too. I had once proposed to have insisted on the Reasons of this here; but this Labour is prevented, for they are very obvious to any one, who hath read the Chapter of Zeal with Seriousness and Attention. Lastly, What is insinuated in the Objection, That the Pleasures of the World are more numerous, or obvious, than those of Religion, is altogether a false and groundless Fancy. In every Place, and in every State, do the Pleasures of Virtue wait upon the Perfect Man. They depend not, like those of the Body, on a thousand things that are not in our power, but only on God, and our own

Integrity. But this part of the Objection I have, I think, for ever baffled, *Seet. 1. Chap. 4.* These *Obstacles* of *Perfection* being thus removed, and the Mind of Man being fully convinced of the Happiness that results from a State of *Perfection*, and of his Obligation to surmount the Difficulties which obstruct his way to it, there seems to be nothing now left to disappoint the Success of this Discourse, but somewhat too much Fondness for the *World*, or somewhat too much Indulgence to the *Body*; which I am *next*, though but very *briefly*, to consider.

§. 4. There is a *Love* of the *World*, which though it be not either for the Matter, or Degree of it, Criminal enough to destroy our Sincerity, and our Hopes of Salvation; yet is it strong enough to abate our Vigour, hinder our *Perfection*, and bereave us of many Degrees of Pleasure at present, and Glory hereafter. The *Indications* of this kind of Love of the World, are too much concern for the Pomp and Shew of Life; too much Exactness in the Modes and Customs of it; too quick a Sense of Honour and Reputation, Pre-eminence and Praise; too much Haste, and too much Industry to grow Rich, to add *House to House, Land to Land, and to cloath*

*our Selves with thick and heavy Clay; too brisk a Relish of the Pleasures of the World; too great a Gaiety of Mind upon the Successes; too much Dejection upon the Disasters and Disappointments of it; too much Care, and too much Diligence; an encumbering and embroiling ones self too far in worldly Affairs; too much Diversion, too much Ease. These, I say, are the Symptoms of a Mind tainted with a Love of the World, though not so far as to Sickness and Death. However, it will be enough to check the Vigour, and dilute the Relish of the Mind. Now the only way to overcome this Defect, and to captivate the Mind entirely to the Love and Service of Religion and Virtue, is to consider frequently and seriously the Rewards of Perfection, the Pleasure that will attend it in another Life. Had the Young Man in the Gospel done this; had he had as lively a Notion, and as true an Estimate of the Riches of Eternity, as he had of Temporal ones, he would never have gone away sorrowful, when he was advised to have exchanged the Treasures of Earth for those of Heaven. Had the Soul of Martha been as much taken up with the Thoughts of Eternity, as that of Mary, she would have made the same Choice as she did. They who often think, how soon the Fashion, the Pomp and Grandeur of this*

H h 2

World



World passes away, and how much better their *Heavenly Country* is than their *Earthly*; how much more lasting, and how much more glorious the *New Jerusalem*, that *City that has foundations, whose builder and maker is God*, than this City of ours, which may be overthrown in a moment; will neither weep, nor rejoyce, with too much Passion; neither buy, nor possess, with too much Application of Mind. In one word, he that so often and devoutly *thinks* of that day, wherein *Christ, who is our life, shall appear, and we also appear with him in glory*, that he comes to love and long for it; such an one will have no great Taste of the Honours, or the Pleasures, or the Interests of Life; nor will he be slothful or remiss, but *servent in Spirit, serving the Lord*: Whatever Degrees of Affection he had for any thing of that nature, they will all vanish; he will have no Emulation, but for good Works; no Ambition, but for *Glory*; I mean, *that which is Eternal*. In the pursuit of *this* will he lay out the Strength and Vigour of his Mind, for *this* he will retrench his Profit, for *this* he will deny his Pleasure, for *this* he will be content to be Obscure, Mean, and Laborious; for if the *World* be once crucified to him, *he* will the more easily bear the being crucified to it.

§. 5. After



§. 5. After all, there is an *Infirmity* in the *Flesh*, against which if we do not guard our selves, if we do not struggle heartily, we shall *miscarry*. *The Spirit is willing*, said our Saviour, *but the Flesh is weak*. Without much Care, and much Watchfulness, the Vigour of our Minds will be relax'd; the Exultation of our Spirits will flag and droop; and we shall soon lose the Relish there is in Religion. The most effectual *Remedies* against this Frailty and Fickleness of our Nature, are *two*. *First*, Godly Fear; and *this*, the Purity and Presence of God, the Strictness and the Impartiality of a Judgment to come, the Loss of an Eternal Crown, the Terrors of Eternal Punishment, the Number and Strength of Temptations, the deplorable Falls of the greatest Saints, and the Conscience of our own Weakness, will not fail to work in us. Let us then, not only *begin*, but also *perfect Holiness in the fear of God*. *Blessed is he that feareth always*. *Secondly*, The Stedfastness of Hope; of Hope that waits and longs for the Coming of our Lord. *This* will invite us often to take a View of *Canaan*; *this* will fill the Mind often with the Beauties and the Glories of Eternity; *this* will often call to our Thoughts, the Security, the Rest, the Tran-

Transports of another World, the Love of God and of Jesus, incorruptible Crowns, the Hallelujahs of Angels, the Shouts of Victory, the Fruit of the Tree of Life, the Streams that water the Paradise of God. And every such Object will chide us out of our Weakness and Cowardise; every such Thought will upbraid us out of our Laziness and Negligence; we shall hear always sounding in our Ears the Words of Jesus to his Disciples, *What, can ye not watch with me one hour, and yet do you expect to reign with me for ever? Or those to the Church of Laodicea, To him that overcometh will I grant to sit with me upon my Throne; as I have overcome, and am sate down with my Father on his Throne.*

And now, Reader, if you find I have done you any Service, if you think your self under any Obligation to me, the Return I beg from you is, that you will *first* offer Praise and Thanks unto God; and *next*, whenever you are in the Vigour of the Spirit, in the Ardors of Faith and Love, before God in Prayer, put up these, or the like Petitions for me, which I now offer up for my self.

**O** My God, and my Father, increase the Knowledge of thy Word, and the Grace of thy Spirit in me. Enable me to perfect Holiness in thy Fear, and to hold fast the steadfastness of my Hope unto the End. Pardon all the Sins and Errors of my Life; and accept of my imperfect Services through Jesus Christ. And because, though after all we can do, we are unprofitable Servants, thy Infinite Bounty will yet certainly recompence our sincere Endeavours to promote thy Glory; let me find my Reward from thee; or rather do thou thyself vouchsafe to be my Reward. I should have ever thought my self unworthy to have put up this Petition to thee, O thou glorious and incomprehensible Majesty, had not thine own Goodness, thine own Spirit kindled this Ambition in me. Behold! what manner of Love is this, that we should be called the Sons of GOD! these are the Words of thy Servant St. John: And now therefore my Soul can never be at rest, till I awake at the last Day after thy Likeness; I can never be satisfied till I behold thy Glory: Which vouchsafe me, I beseech thee, by thy Mercy and thy Faithfulness; by the Sufferings and Intercession of thy Dearly Beloved Son.

F I N I S.

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